Bringing History into Accord with the Facts in the Tradition of Dr. Harry Elmer Barnes

THE BARNES REVIEW

A JOURNAL OF NATIONALIST THOUGHT & HISTORY

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Mobster Al Capone: The Man & the Myth

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MAY/JUNE 2003 ❖ VOLUME IX ❖ NUMBER 3

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PERSONAL FROM THE EDITOR

TBR greatly regrets the pasing of Issa Nakhleh, the great historical scholar of Palestine and editor of *The Encyclopedia of the Palestine Problem*. Out of the great respect for the man and his many accomplishments, Nakhleh's name will proudly remain on our masthead for this issue. Romanian Revisionist Serban Andronescu from New York has graciously accepted our offer to join TBR's editorial board in Nakhleh's place. He has large shoes to fill. Expect to see Andronescu at this year's TBR conference in June. (See our ad on the back cover and the insert inside this issue about the conference.)

It is the case that most of the readers of TBR are "nationalists" and "populists" judging by the letters we receive on a daily basis. However, it is striking the extent to which such views represent radically differing visions for the future. I have said over and over again that the trouble with "rightists" is absolutely no shared sense of vision, no sense of what a future world order of any justice would look like.

Now, to call oneself nationalist is not to make any reference to this monstrous entity called the state. The state is a set of coercive, bureaucratic institutions, which, more often than not, represent no one but those who run these agencies.

When I call myself a "nationalist" I am answering one all-important question: on what rests the legitimacy of political rule? When I use such words, I am implicitly making the statement that the organic institutions, ideas and folkways of any specific people are such a basis. In other words, I am speaking of the basis of what is loosely called "tradition."

At present, I am reading an extraordinary secondary work, published by our friends at the Intercollegiate Studies Institute in 2001, called *Steps Toward Reconstruction: The Consequences of Richard Weaver's Ideas.* Many TBR readers might recognize Dr. Weaver's name from his impassioned defense of Southern agrarianism in his seminal 1968 work, *The Southern Tradition at Bay*.

The difficulty I am encountering, in nearly every essay on Weaver's thinking, is a stubborn refusal to make any reference to the origin of tradition. It is insufficient to make abstract arguments about the need for traditional "values" or morality, but quite another to speak of the specific historical personages and events that shaped the reception and content of tradition for any specific people.

The problem is that any such an investigation leads one right to a very proper definition of nationalism, that is, a system of rule that bases itself upon the collective wisdom of a people through its organically developing institutions, historical development, language and religion. In other words, one is immediately dealing with ethnicity.

Therefore, when one speaks of tradition, one must immediately speak of its origins, or of the specific historical events that created what is now known as "tradition." It is rather amazing how few scholars are willing to "bite the bullet" on this.

The implication is clear: nationalism is intrinsically about ethnicity. It is not about the state or the desire for protective tariffs, though it can include these things. Nationalism and its close cousin populism primarily concern themselves with the ingredients that build solidarity, that is, a common heritage, language, religion and historical events that go beyond the manipulative malleability of symbols. What is significant is that this sort of solidarity and an analysis of the ingredients that create it are the very bases not only for political rule but for any sort of civic life or "civic conversation" at all.

Populism, then, to be brief, seems to be the manifestation of the rule of the common culture, influencing the perception of reality of the members of the ethnic unit. Influencing perception not in an arbitrary manner, but by and through the historical experiences that created and maintained the people in question throughout their histories.

Populism is not the arbitrary registering of a set of "preferences" in elections or referenda, but the stable "general will" of a people manifesting their experience in the world. ❖

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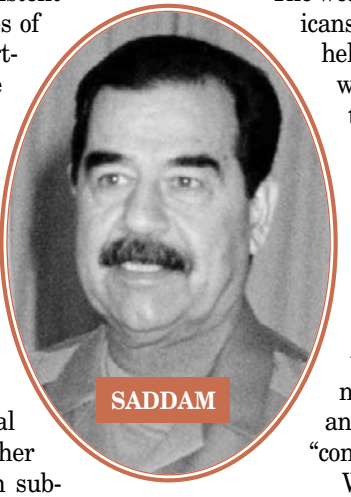
YOUR TAX DOLLARS AT WORK IN GLOBAL BULLY'S RAMPAGE

Even now, as war-happy leftists and beltway neo-Conservatives scour the world seeking new enemies after the defeat of organized Iraqi resistance, the countries of Syria and Iran are popping up repeatedly. The reason for this is no surprise; just as Iraq could have been one of the world's superpowers before Gulf War I, Syria and Iran, while without the potential Iraq had, still field large militaries, and at least Iran has substantial oil to finance it.

Previous to the Gulf War II, the Afghan government, the *Taliban* (Seekers), consolidated itself after a short civil war after the abdication of the Soviet-sponsored dictatorship. The *Taliban*, generally supported by Pakistan, had imposed the cultural norm for the region, a particularly strict form of the Shar'ia upon the population.

Predictably, the United States has been consistently condemning the new government for its "abuses of human rights," which, translated from State Department jargon into English, roughly means that the Afghans are to be condemned because abortion is not legal and Jews and lesbians do not control the cultural life of the country. There is absolutely nothing foreign in the Afghan experience in the Shar'ia; what was foreign was the very western European ideology, Marxism. The *Taliban* sought only a restoration of what had come before. Similarly, Syria and Iraq, though secular governments that have protected their many Christians against more fanatical Islamicists, were a threat to the Israeli state because of their martial traditions. Iran and Syria together can field a rather experienced corps of around 1,000,000 men, with substantial oil wealth from Iran to fund it. Syria alone is no threat, for their old Soviet ally had dried up, Iran, however, with its independent sources of wealth, is another matter. Syria can likely field—by herself—about 350,000 men and a bunch of 1970s-era Soviet tanks.


SADDAM

Put simply, Europeans will never learn. The imposition of secular liberalism upon Iran up unto 1979, provoked the Islamic clergy into a frenzy; leading to the Revolution of the Islamic clergy in 1979. The imposition of its sister ideology, Marxism, upon the Afghans provoked the Islamic faithful similarly. Islam is a protective coating over a country that has seen the loss of millions of its citizens to Soviet-sponsored brutality. The yuppie, multimillionaire elites, however, have no understanding of this; difficulty keeping up with the Jaguar payments is the American idea of suffering.

The sanctimonious condemnations derive from the inherent alienation the American elite feels for all traditional sources of loyalty. They simply cannot believe that, for some, life actually does have a purpose apart from the physical pleasures of the moment, casual sex and drug use. The millions killed, murdered, and tortured by the USSR—who was receiving grain shipments at the time, courtesy of Archer-Daniels-Midland—is to blame for this sort of ideological reaction; the *Taliban* represented a nation attempting to rebuild after its best and brightest have been mutilated in nearly constant warfare. In the Iranian case, oil is their method, while biding their time and strengthening their defenses against the inevitable Israeli-American assault. For Iran, a wealthy country with a large and experienced military corps with a popular government, a war there will not exactly be like the fight against the poverty-stricken and starving Iraqi citizenry, held under the thumb of Saddam for decades.

The terrifying thought is that here, western man is armed with fearful weapons precisely at the time when morality is at its lowest. This is a time of barbarism under the mask of civility. The weapons of mass destruction controlled by the Americans are sufficient to make Iran and Syria living hells. The elephant under the house that no one wants to talk about is Israel, quite content to allow the U.S. to do their fighting for them. As the American weapons are unleashed against the Arabs, the reaction of the Islamic masses will be extreme, and the American ventures, backed by a failing economy, will ultimately collapse. The necessary manipulation of the American citizenry to continue to fund these gambits boggles the mind. What one needs to keep aware of is that a far flung empire such as the American needs constant and vehement domestic control and media discipline to maintain the elite-imposed "consensus" on these pressing issues.

What our brother Serbs feel now—the organized terroristic violence of the American power-elite—the Arabic world has felt for decades. Regardless of the battle-lines that once existed between our world and theirs, the lines have been withdrawn, and we find ourselves fighting on the same side. Russian jumpiness about the recently concluded war in Iraq shows another potential superpower—with the largest reserves of oil in the world and hundreds of nuclear weapons (and a long history of being underrated)—that is about to fill the global void for real moral leadership. Russia stands ready to take the mantle of "protector of the third world" and fly it in the face of arrogant, northern Virginia/Beltway power elites.

Afghanistan, Serbia or Iraq are but three examples, but the entire religious world has been targeted for extinction by the American corporate/political controllers. For the time being our significant differences must be placed to one side in the face of the overwhelming power of the American juggernaut. The leader of world in murder, abortion, divorce, drugs, criminality, decadence, rape, corruption, violence, absurd wealth, greed, hate, abuse, and internal decay now has the gall to lecture to the world the principles of morality and statecraft. —MRJ ❖

'Big Men' Behind Capone

While flamboyant Italian-American Al Capone won all the headlines and the media attention through his exploits in Chicago, his real sponsors, New York-based Meyer Lansky (above left) and Lansky's bootlegging partner, Montreal-based Sam Bronfman (above right), were the real powers behind the throne. Although Lansky and Bronfman are long dead, the influence of their successors remains a major influence in organized crime and world politics today. Bronfman's son, Edgar (right), is president of the World Jewish Congress. Below, January 1, 1931: Mobster Al Capone looks over Uncle Sam's $50,000 bail bond in the Federal Building in Chicago.

Al Capone:
The Man and the Myth

By Michael Collins Piper

The real bosses of organized crime in America have found the legend of Al Capone a convenient cover to redirect public attention from their activities. Even the most cursory examination of any substantial scholarly literature on the topic of organized crime suggests that the story of organized crime in America remains largely unknown. Forget about the legend of "the Mafia." Here are the facts.

Fuggeddaboutit. That's supposed to be lingo of "Mafia wiseguys" that sometimes means "forget about it" and, well, sometimes not. In any event, as far as everything you think you know about legendary mob figure Al Capone: forget about it.

Capone was a big man and a colorful one, quite worthy of attention. But the Chicago mob boss was never as big as history—and Hollywood (which, in many respects, writes—or re-writes—history) suggest he was.

Despite all the hoopla over Capone's purported "rule" over Chicago, at no time ever did Capone control more than one-fourth of the rackets in the Windy City. And what's more, as famed independent crime writer Hank Messick has pointed out in his classic study, *Secret File*, (G.P. Putnam's Sons, 1969) Capone—powerful and wealthy though he was—never held a title higher than "capo" (or "captain")—head of a crew of ten men—in the ranks of the formally-organized Italian-American "Mafia" crime network in Chicago.

Another point often forgotten in the legend of "the Mafia," is that Capone was only permitted to become a formal member of the Mafia after Italian-American crime bosses in Chicago relaxed Mafia membership rules to permit certain selected non-Sicilians such Capone (who was born in Naples on mainland Italy) to join.

If fact, if truth be told, Capone was ultimately answering to much bigger, more secretive bosses behind the scenes who were based "back east"—part of the "elite" group surrounding Russian-born New York-based Jewish crime chief Meyer Lansky (who ultimately switched his operations to Miami and, for a brief period—many years later—to Israel).

It was the Lansky group—including Lansky's Jewish partner Benjamin "Bugsy" Siegel and his Italian-born partners, Frank Costello and the legendary Charles "Lucky" Luciano—that sent Capone (a distant Luciano cousin) to Chicago in the first place.

In their notable Lansky biography, *Meyer Lansky: Mogul of the Mob* (Paddington, 1979)—written in cooperation with Lansky, Israeli writers Dennis Eisenberg, Uri Dan and Eli Landau—fill in some of the missing elements left out by Capone's biographers.

Lansky himself told his Israeli biographers that "It was Bugsy Siegel who knew him well when Capone lived and worked on the Lower East side . . . a close enough friend of Capone's to hide him out with one of his aunts" when Capone got in trouble for murder.

To get him out of the line of law enforcement fire, Lansky and company sent the young Capone to Chicago to act as a tough in the gang of Johnny Torrio, another ex-New Yorker who had gone West and who was moving to unseat his own uncle, old-time gangster "Big Jim" Colosimo, as leader of the Italian-American Mafia in Chicago. Essentially, Torrio was Lansky's Chicago pointman and Capone quickly moved up the ranks and became Torrio's right-hand man.

Hank Messick writes that Capone's positioning "delighted" the Lansky crowd "because Capone was very much their man." Although Capone eventually became his own master in Chicago, running scores of rackets and criminal operations, his loyalty to his New York friends was so firm that Lansky and [Luciano] knew they could always count on him.

And it is worth pointing out that Capone's immediate "boss" in Chicago, Torrio, was also the Chicago point man for the liquor

interests of the Canadian-based Bronfman liquor empire which was shipping its legally-produced products over the border for illegal consumption by Prohibition-era American drinkers. Sam Bronfman and his family worked closely with the Lansky syndicate from the beginning. Therefore, the Torrio-Capone link brought the connection full circle.

Meanwhile, Chicago's ruling boss, Colosimo, was doing nothing to endear himself to either Bronfman, Lansky or Siegel, whom he was known to refer to as "dirty Jews." Colosimo proclaimed that he couldn't understand why Luciano dealt so closely with Lansky and Siegel, saying "I sometimes have a suspicion that he must have some Jewish blood in his veins," a suspicion that—in light of Luciano's subsequent fate, as we shall see, is highly unlikely.

In addition, Colosimo asserted that there was "no future in bootlegging" and showed little interest in patronizing the Bronfman liquor supply. Colosimo wanted to focus on drugs, prostitution and loan-sharking. His boycott of Bronfman booze was cutting into the Lansky syndicate's profits.

Needless to say, when the time was ripe, Lansky (via Torrio and Capone) moved against Colosimo who was gunned down by a New York Jewish gangster sent in to do the job. The biggest wreath at Colosimo's lavish funeral featured a card that read: "From the sorrowing Jew boys of New York." Soon enough, the Bronfman liquor came flowing into Chicago, courtesy of Lansky's henchman, Torrio and his right-hand, Capone.

Two relatively recent writers—both Jewish, incidentally—who have put forth what purport to be "definitive" Capone biographies notably give short shrift to the Lansky-Capone axis.

Robert J. Schoenberg's *Mr. Capone* (William Morrow & Company, 1992) mentions Lansky only once in passing in the text, but Lansky never merits even the inclusion in the 480-page volume's otherwise detailed index. Even Lansky's Sicilian partner, Capone's cousin, Luciano, ranks mention only twice.

Laurence Bergreen's *Capone* (Simon & Schuster, 1994) mentions Lansky only twice (in passing) over the course of 700 pages and suggests that there was a rivalry between Lansky and Capone, that Lansky and his associates felt Capone was becoming a bit "too big for his britches."

In any case, Capone's high-profile conviction and imprisonment in 1931 on tax charges brought Capone's very brief reign as so-called "boss" of Chicago to an end. Historian Stephen Fox, writing in *Blood & Power: Organized Crime in Twentieth Century America* (William Morrow and Company, 1989) summarized the situation succinctly: "Al Capone was the only Italian gangster who could match the power of the New Yorkers and his fortuitous removal at this critical point helped establish the national authority of the five New York gangs. Actually Capone always had more reputation than influence."

But Lansky and company were ready to take charge of Chicago and their chosen Capone successor, Paul "The Waiter" Ricca, only moved into power after it was made clear that the Lansky faction would only deal with Ricca. So the deal was cut.

It is thus for good reason that Meyer Lansky's friendly biographer, Robert Lacey writing in *Little Man* (Little, Brown and Company, 1991) noted that a major fallacy about organized crime was that "the early 1930s saw America's gangsters become overwhelmingly Italian." Lacey notes that Lansky's partner, "Bugsy" Siegel and other New York Jewish gangsters such as Dutch Schultz, Lepke Buchalter and Jake Shapiro "were responsible for more deaths between them than [Lansky's Sicilian partner] Lucky Luciano and all the padrones" who fought in the inter-mob wars between the various Italian crime factions. He notes likewise that Jewish crime factions also rose to power in Philadelphia, St. Paul-Minneapolis and Cleveland.

In the meantime—in mid-century America—the media promoted the myth of Italian predominance in organized crime. While Lansky remained quietly behind the scenes—following even the sensational 1947 assassination of his longtime friend and partner Siegel who was found to be embezzling mob funds from the syndicate's Las Vegas casino construction enterprises—his two Italian partners Luciano and Frank Costello were capturing the headlines.

In 1935 even *Fortune*'s investigative report on mob gambling made what Lansky biographer Lacey described as the "ill-informed picture of Luciano as an underling of Capone." Later, in 1949, both *Time* and *Newsweek* (just weeks apart) promoted the legend of "the Mafia"—focusing on Costello—by featuring Costello on their much-read covers.

Costello himself was forced into early retirement in the late 1950s after a high-profile assassination attempt by a rival Italian faction, but Lansky himself continued to remain a major power behind the scenes.

Indeed, Lansky eclipsed even "Lucky" Luciano himself who was deported from the United States in 1946 after serving a prison term on charges of white slavery and prostitution. Even most organized crime historians tend to believe were largely trumped-up charges in the first place.

In his own posthumously-published memoirs, *The Last Testament of Lucky Luciano* (Little Brown & Company, 1974), Luciano provided a convincing account of how he was, in fact, framed on the charges that resulted in his imprisonment.

Luciano didn't ask the reader to believe that he (Luciano) wasn't engaged in extensive criminal activity. He did present a very cogent case, however, that he was not guilty of the crimes for which he was convicted. The truth is, though, Luciano was never brought to trial for any of the crimes in which he was engaged with Lansky.

In any case, it is quite possible Lansky did have some role in framing Luciano on the prostitution charges which smoothed the way for Lansky's rise to the top.

The fact is that, upon his deportation, Luciano actually named Lansky as his official spokesman. According to Luciano, "I worked it all out with Lansky and that's the point where Meyer became the real treasurer of the outfit. I put him in charge of my money and later on he started to take care of the finances of quite a few guys."

So despite his Jewish origins, Lansky was effectively acting as the *capo di tuti capi* ("boss of all bosses") in Luciano's absence. Lansky could never be a "member" of the Mafia, but he certainly ranked higher than even "made" members who had been inducted into the so-called "honored society."

Luciano later rued the day that he had placed so much trust in his early gangland associate. In 1961, Luciano reflected upon his relationship with Lansky. "In [Shakespeare's] *Julius Caesar*, you remember a guy by the name of Cassius? He was a pain in the ass. It seems like everybody's got a Cassius in his life."

According to Luciano, his Mafia associate Vito Genovese was his own Cassius. However, upon further thought he added, "Come to think of it, I even had two Cassiuses in my life, the other one bein' a guy by the name of Meyer Lansky. But I didn't get on to him for a long time."

In his waning days Luciano considered offers from Hollywood producers who wanted to film his life story. However, Luciano—in exile in Italy—got word from home that there were "orders" that he not participate in any such venture. It was then that Luciano saw the whole picture—the whole truth about what "the Mafia" had really become:

> **When I realized that Meyer Lansky was right in the middle of this, that's when I knew he had us all by a string. Why should Lansky, bein' a Jew, give a [expletive deleted] whether or not some [expletive deleted] movie had a bunch of Italian names in it? Because he was pullin' the wires and everybody was dancin' to his tune on the other end, like a bunch of puppets.**
>
> **Lansky held the purse strings, too; he was the treasurer and he was really tryin' to be the boss of everythin'. He was so hungry for power behind the scenes he'd kiss anybody's [expletive deleted] and do anythin' he had to do so that in the end, he—Meyer Lansky, my old partner and a Jew—would wind up the real boss of bosses of all the Italians and the Jews—and without a single [expletive deleted] vote on the [organized crime syndicate] council.**
>
> **I never really knew what it meant when we was kids and I used to call him the Genius. But at the age of sixty-four, I finally got wise.**

So it was that Luciano—like Capone and Costello before him—was relegated to the sidelines and the Jewish crime syndicate came to the fore. And even though organized gambling in Las Vegas—pioneered by Meyer Lansky and his partner Benjamin Siegel—has (for better or worse—many would say worse) become quite an accepted and largely respectable family affair and a part of the American scene, most Americans believe that "The Mafia Runs Las Vegas."

The truth is quite the opposite. All scholarly research into the history of organized crime in Nevada demonstrates—beyond question—that the predominant interests in Las Vegas were part of the Jewish-dominated crime syndicate of which Meyer Lansky was the primary instigating figure.

As recently as 1995, two professors of criminal justice at the University of Nevada-Las Vegas, Ronald A. Farrell and Carole Case, dared to put forth the controversial contention, in their book *The Black Book and the Mob: The Untold Story of the Control of Nevada's Casinos* (The University of Wisconsin Press), that enforcement of gambling laws and regulations in Nevada has largely been targeted against relatively small-time Italian Mafia figures. In contrast, they noted, the "regulatory reaction to Jews" has "been somewhat at variance with that to Italians."

In short, the primary big-time casino owners and controllers —many of whom were Jewish in origin and indeed tied to organized crime—were relatively unhindered by law enforcement in their operations. This, Farrell and Case suggested somewhat gingerly, may have to do with the fact that political interests (and Americans in general) were, as they put it, "becoming sensitized to the persecution of Jews."

Farrell and Case also added an interesting twist to the picture. They note that the strong Mormon religious influence in Nevada may have something to do with the bias in favor of Jewish gangsters and against Italians since, they say, "Mormons doctrinally identify with Jews" and that "Jews may thus be buffered from the more negative assessments that members of out-groups face more generally." The Jews—Farrell and Case—seem to have not only avoided being censured "but also to have obtained major interests in the [gambling] industry."

APA/ARCHIVE PHOTOS

Mob advisor Jack "Greasy Thumb" Guzick (left) is seen conferring with an associate in the 1930s. Born to Jewish parents in 1887, Guzick became the most trusted counselor in legal and financial matters to Al Capone and subsequent Chicago crime bosses. Guzick earned the nickname "Greasy Thumb" as a result of dirtying his hands counting piles of mob money and greasing a large number of palms with hush money.

Actually, as Roger Morris noted in *The Money and The Power* —his landmark history of the untold story of Las Vegas—the city in the Nevada desert was "a world center of finance long before many knew its name," precisely because of "that secret, indirect revolving traffic" of international capital—Lansky syndicate gambling money—that flowed between Las Vegas and the mob's secret bank accounts in Switzerland. Morris added, too, that "of the many fictions blanketing the city, none was more insidious than the myth that the Mafia built Vegas"—a myth that ignored the role of Lansky and his Jewish colleagues. There is no doubt, concluded Morris,

"that Meyer Lansky was the founding father of Las Vegas, his power enormous and his legacy still to be reckoned in the twenty-first century."

Reviewing the real history of organized crime, Meyer Lansky's critical biographer, Hank Messick summarized it well: "The real leaders of crime have remained hidden while the nation's law enforcement agencies have chased minor punks. And naïve is he who believes this development is accidental. Research reveals that non-Mafia leaders of crime have been hiding behind the vendetta-ridden society [the Italian Mafia] for decades. . . . Attempts to frame me have been made and I've been smeared as anti-Semitic from coast to coast by gangsters who used religion as a cloak."

Even Lansky's Israeli biographer, Uri Dan (who became his friend), admitted that he realized that his own book about Lansky had the potential to "break the back of the myth that organized crime in America is the sole province of people of Italian descent."

Yet, despite all the facts which point away from the legend of "the Mafia," popular media in America largely continue to promote the idea that organized crime is an Italian-American production. Hollywood films such as *The Godfather* series and the wildly-promoted television drama, *The Sopranos*, have captured the public imagination and earned the ire of Italian-Americans.

So it is that the legend of Al Capone lives on. Though it is by no means generally known—and later histories would often fail to acknowledge it as well—by the late 1930s the heroin trade in the United States was already one of the nation's largest businesses, accounting for more than $1 billion annually and almost entirely monopolized by the Lansky Syndicate. When the prevailing heroin routes from Europe and Japan were cut off by World War II, Lansky financed a new connection via Mexico, with Siegel overseeing the trafficking and often smuggling himself.

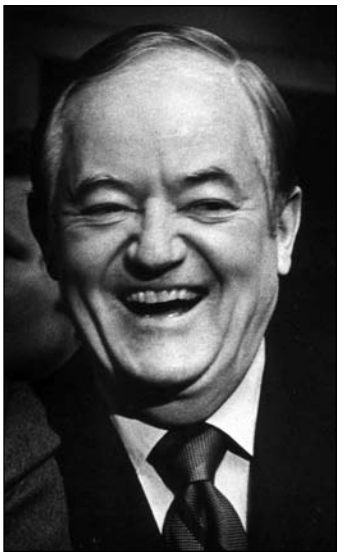
The one American politician who did try to make some effort to expose the Lansky syndicate was Tennessee populist Sen. Estes Kefauver.

The televised hearings of Kefauver's widely-publicized and hotly controversial 1950 Senate inquiry into nationwide organized crime—a virtual traveling spectacle holding hearings in cities across the country—was one of the major events in the early history of television, capturing large and enthusiastic audiences that gathered to watch televised testimony by major mob figures—Lansky among them.

Kefauver critics later noted—quite correctly—that Kefauver's hearings ignored some gambling kingpins and crime syndicates in his home state that were friendly to Kefauver, but—on the whole—Kefauver's efforts to expose organized crime were a genuine contribution to a little-understood but very prevalent factor in American life that had a direct impact on American political and economic affairs. Until then, perhaps, few Americans had realized how deeply organized crime had found roots in everyday life.

Although Kefauver liked to gamble himself, he frankly told Lansky to his face that he didn't want "you people" running gambling. What "you people" meant is up to interpretation: Lansky later claimed that Kefauver meant Jews, although Kefauver could have just as easily meant that he didn't want criminals running gambling.

However, when Kefauver made a spirited bid for the 1952 Democratic presidential nomination, Lansky's political friends inside the Democratic Party struck back and denied Kefauver the nod at the party's national convention.



Although Sen. Estes Kefauver (D-Tenn.) was a gambler, but he took his much-publicized inquiry into organized crime in America quite seriously and offended Meyer Lansky and the crime syndicate in the process. When Kefauver made a strong bid for the Democratic Party presidential nomination in 1952, a number of politicians who had been on the receiving end of money and favors from the Lansky syndicate—notable among them a young Sen. Hubert Humphrey (D-Minn.)—went to great lengths to destroy Kefauver's candidacy.

Roger Morris notes that "Only afterward would it be known how much these men who now turned on Kefauver owed their own political fortunes to the same forces he had dared or happened to expose and they officially deplored as well."

Of particular note is one of those who played a part in sabotaging Kefauver on behalf of the Lansky syndicate: then-Sen. Hubert Humphrey (D-Minn.), the former mayor of Minneapolis and later vice president of the United States (1965-1969) and Democratic presidential candidate in 1968.

Although Humphrey called himself a "crime buster," the truth is that the Jewish crime syndicate thrived in Minneapolis during Humphrey's tenure as mayor. Lansky's chief Minneapolis partner—one Isadore Blumenfeld, popularly known as "Kid Cann"—was one of Humphrey's financial benefactors.

Roger Morris points out that "over his career" Humphrey would "accept generous campaign financing from Meyer Lansky and others like him"—a point that those who like to remember Humphrey as a "crusading liberal" might prefer to forget. Actually, Humphrey's Jewish mob ties were quite intimate. When in 1965 Humphrey stood on the steps of the Capitol and took the oath of office as vice president of the United States—before a nationwide audience of television views—few people knew that the man who held the Bible for Humphrey was Fred Gates, described by Morris as Humphrey's "old patron, Minneapolis vice lord Fred Gates." ❖

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The Aesthetics of Civility: Art & Counterrevolution

M. Raphael Johnson, Ph.D.

Given that there are few scholars on the "nationalist right wing" in American politics, the extremely important issues concerning art, civilization and music are neglected. However, these products of a healthy ethno-culture are major determinants of behavior. Music is not merely a pastime for disaffected teenagers, but central to the basic worldview of any civilization, having the ability to control behavior and, importantly, to act as a window into a society's soul. Of course, art is a historical artifact and needs to be understood as such. Outside of the historical approach, art makes little sense for it helps create, as well as being the product of, a specific society in any time in its history and can only be appreciated in that lens. This article was accepted for publication in* Modern Age *in 1999. Once the editors, however, found out its author was the editor of this publication, they pulled the piece and paid the author $100 as a kill fee. Such incidents show the horrific state of "conservative" academics in America.

Aesthetics is the neglected science of politics; it has been abandoned by the entire Protestant realm of Europe. It is rather shocking that, in a society drenched in hideousness, those that would ostensibly save her ignore one of the most vital symptoms of the almost complete social collapse of American and, indeed, occidental society and civilization. What this essay shall attempt to accomplish is twofold: first, to understand artistic decadence as a social phenomenon and, second, to delineate, briefly, an aesthetic of renewal, or the aesthetic of counterrevolution. This essay begins with the *a priori* understanding that aesthetics is a vital element in the pursuit of justice and plays an important role in any just society. This is simply to say that an aesthetic is a window to society and a just order will have one that is based on proportion, truth, the ideal and a robust concept of the person and the intellect. A state of aesthetics that shows itself as debased is the product of a debased society and shows the individual as distorted, torn, or even nonexistent. Mankind is presented as purposeless, devoid of intrinsic meaning and often depicted at the mercy of foreign forces and internal drives.

Art is a microcosm of civilization. If, as Plato was to say, justice consists in a certain ordering of parts according to their nature (their nature as parts deriving from the nature of the whole), then art is an idealization of this arrangement, one anticipating its coming into being. Pieces of the whole are found naturally in this idealization, manifesting themselves as such a part. An aesthetic manifesting the idea of justice is the human intellect striving to realize the pieces of a whole subsumed under the concept of justice itself. Both the parts and the whole itself are shown as manifesting what they truly are. Art, in other words, is the Form of justice anticipated by the mind of the artist, reflecting the progress (or regress) of any society in realizing the Idea. As Vladimir Solovyov has put it:

> **. . . [P]articular elements do not exclude one another but, on the contrary, mutually posit themselves in one another and are at one; when, secondly, they do not exclude the whole but build up their particular being upon one universal basis; when, thirdly, that universal basis or absolute principle does not suppress or engulf the particular elements but, manifesting itself in them, gives them complete freedom within itself—such being is ideal or valuable, that which ought to be.**
>
> **. . . Every kind of evil consists, at bottom, in the violation of the mutual solidarity and balance between parts and whole; and all falsehood and ugliness can be reduced to that too. ("Beauty, Sexuality and Love." Quoted from**

Alexander Schmemann (ed.) *Ultimate Questions: An Anthology of Modern Russian Religious Thought*. (St. Vladimir's Seminary Press, 1977) 91.)

Art, as Plato would not say, is an understanding of justice as an idealization of the real. These are two quite distinct things. The former is the anticipation of the Good under the medium of an artistic expression. The expression itself takes its beginning from the concept of justice itself. The latter takes its starting point from the real, from natural objects and states of affairs. By "idealization" one means the concept of justice itself, a concept immortalized in the definition of Logos, or the proper arrangement of elements forming a whole. Art seeks the elements of justice within natural objects (what they truly are, versus what the passionate will seeks to make them to be) and attempts to bring out its defining features in ways currently not socially grasped. Artistic creation is the ability to see potential for further ethical growth in the natural and social order. It is the realization of essence, if only in symbolic form. Art can find no separation from this. Art apart from the Logos is degeneracy.

The lack of vision in modern art is one of the most painful and most obvious signs of social collapse. It is such that even the most untrained minds can see the lack of any hope in society's most subtle modes of self-expression. Art is a window to the society, and much can be learned through an examination of art, or (what art truly is) the collective social expression. Much is learned about social cohesion and collective values through art. In classical Byzantium and its successor state, Imperial Russia, artistic expression was most often through that antithesis of decadence, iconography. Iconography is the aesthetic of counterrevolution. Even at the start of the "Enlightened" revolution with Thomas Hobbes and the Renaissance (of which he was the intellectual apogee), art had an evocative nature; even a transformative one. However fleshy, sensual and hyper-realistic, the "Gothic" mind showed mankind at its essence, in a powerful relationship with the Creator of all things; humanity, that is, as reaching fulfillment only in such a relationship. Mankind's essence as a rational being is actualized only in communion with his creator. Religious art was the poetry of the soul, in that it could transcend the mundane and show mankind's final resting place. This was the repose of the soul, and poetry could capture it as theological speculation never could. This is the aesthetic of the liturgy and even of scripture itself.

This, however, proved ephemeral. After the great El Greco attempted the fusion of the icon with western realism—certainly one of the greatest experiments in art history—the residual transcendent understanding of art has a rather short life. As liberalism and utilitarianism took over the realm of ethics and politics, art no longer had any metaphysical base from which to proceed. Decadence and decay was soon to follow.

If art is the expression of the Logos, or the arrangement of elements in a whole according to the fullness of their essence, their truth, then modernity was the death of art. Modernism, or the ideology of modernity, declared that essences were non-existent. Following the ideas of the English schoolman, William of Occam, Enlightenment metaphysics considered objects as merely a bundle of properties. An essence was merely something invented by the observer to make sense out of the properties themselves, to bring unity to that which was brought to the senses. Essences had no independent existence. There were no "objects" strictly considered, but merely, in spite of Hume, a fetishized understanding of universal causality. For humanity, there was no central purpose to man, the human intellect was reduced to a bundle of feelings and impulses. No art worthy of the name can proceed from such a psychology.

It was mankind, according to Francis Bacon and John Locke (merely to name the two most important), that would to impart meaning to objects, rather than science being a study of objects in themselves. Rationality, as concerns a just social order, concerned the scientific establishment applying the understanding of universal causality to the social realm—the birth of the social sciences, reaching its greatest heights in Auguste Compte. The concept of a social science was the academic elite's arrangement of social entities (self-moving pieces of matter idealized into "human beings") in such a way that the response to stimuli was to lead the entities in the preordained direction—it was the social planners who were to define justice and, if the free human intellect was a fiction, then all that was needed was a skillful manipulation of sentiments and impulses. The greatest and most unfortunate expression of this idea is within the pages of Hobbes' *Leviathan*.

The affect on aesthetics was revolutionary. With the concept of an object fully expressing its essence now dissipated in Enlightenment social science, objects were merely to reflect the moods and drives of the viewer. Classical art was not something that essentially extended from the intellect of the artist, or, more accurately, the sentiments and "will to power" of the artist, but from the object itself, the object expressing an intrinsic essence through the medium of the intellect, as well as the culture around him.

That essence, being fully actualized in direct communion with God, is the very aesthetic of iconography, reflecting faithfully the philosophy of a fully Christian social order as well as a Christian psychology. The iconographer, usually a monastic, would fast for extended periods of time before attempting to capture the concept. Fasting was to release the spirit at the expense of the flesh, bringing the artist into a fuller communion with the essence of all essences, pure Being itself, God. This is the aesthetics of the spirit, the aesthetics of Christian civilization.

Enlightenment social science created an aesthetic that merely reflected the drives of the artist, for there was no essence to be actualized, no spirit to soar above the ever earth-bound flesh. Art became the "idealization" of the piece of matter-in-motion of the Leviathan. Mankind was expressed in art, eventually, as the tortured and imprisoned bundle of passions at the mercy of his drives (which, in reality, became the state and the economy). Soon, this idea was to reach its fullness in the Existentialist school; that school of thought that still haunts western man to this day. Art and music began to express dread and fear. Mankind had no purpose and the universe was absurd, but man was still forced to make moral judgments, still forced to live in society and cherish his pathetic (but unreal) modicum of earthly contentment.

There can be no question, with exceptions such as Goya, that the Enlightenment brought in the age of decadence in aesthetics. No longer was the human form illumined from outside, but humanity was seen, following the *Weltgeist* of scientism, to possess this for itself, as itself. This myth was not to last long either. Mankind, quite the contrary from proving he was the bearer of the "divine spark," showed that he was capable of the basest evil. Such ideas came into painfully sharp focus as World War I began.

Artistic creation was to become blurrier and blurrier as humanity was severed from any transcendent purpose. By the end of the 19th century, van Gogh, Sickert, Seurat, Prikker, van de

Velde, and so many others had severed humanity from its origin—and, explicitly so—by Gauguin. Mankind was not renewed, as in classical iconography and sculpture, but distorted, taken away from its transcendent origin and place of repose; the human form became the plaything of arbitrary will. Art became the idealization of the bureaucracy. Ovid's *Metamorphosis* had reasserted itself in the age of the social sciences. The onslaught of Compte, Marx, Freud and Nietzsche, as well as their famous predecessors such as de Sade and Le Mettrie, posited man not only as lacking purpose and ethical basis, but additionally subject to forces beyond human control. Humanity became something to administer, to regulate, to place in arbitrary units for his own good. This culminated in the communes of Paris and the collectivization of the Soviet period.

The will of the artist imitated the will of the bureaucrat and industrialist. The structures of modern social science replaced the human essence as the final resting place of artistic creation. If mankind was to be manipulated according to his passions, impulses and drives (the only realities in modern psychology), then it became an inevitability that art reflected the powers of the new order. Art Deco became the symbol of bureaucratic art, the art of the social scientist, the aesthetic expression of John Dewey and Maynard Keynes.

World War I, of course, eliminated the human form altogether, giving birth to a true Existentialism, one still the official creed of the modern "mass man." The destruction of the aristocracy, those who protected the residual of classical culture, came simultaneously with the destruction of the human form in aesthetics. It was just a few years until Picasso distorted the human form solely in following the ebbs and flows of his own libido; the very apogee of arbitrary, that is, non-rational, will in art.

The connection with Enlightenment—and Existentialist—metaphysics should be clear. The manipulation of the properties of the human form, truly the only relevant subject of artistic creation given the demise of the human essence (or the human Form in the highest sense) became the only purpose of artistic creation, reflecting fully the bureaucratization of social life in accord with the final victories of the social sciences and their patron, the techno-bureaucratic state. As masses of humanity were herded to death in war and into the factories, art reflected this new reality in the lifeless and meaningless depictions of mankind. From this, Dostoyevsky's *Notes from Underground* became one of the greatest artistic creations of social protest, both affirming and denying human freedom and the human intellect; depicting a mankind that both loved and hated freedom.

On the other side of the canvas, art was exemplified by the drives and carnal desires of the artist. The Enlightenment had won and mankind was now completely a material object, a purposeless, functionless blob of desires and passions meant to be shaped into a harmonious whole by the scientist and the bureaucrat. Art had followed the new idea of mankind as well as the new idea of justice.

We need look no further than Picabia's (1915) *Girl Born Without a Mother*, to find the final guttering out of western aesthetics. Mankind has completely become a machine and the traditions of the past no longer extant for European humanity. The lack of a "mother" was not only the lack of an intelligible patrimony but also the consummation—long anticipated by Hobbes—of fear into a fundamental idea of human life. This fear was the fear that Existentialism represented: the existence of moral ideas in a person supposed to be merely material; the absurd contradiction between,

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on the one hand, the proposition that mankind is purely a material mass with the idea, on the other, the proposition that mankind can consider the future, worry about alternatives and envisage differing consequences. This was the fundamental contradiction of modernism and the fullest explanation of the fear that gripped twentieth century man and reflected faithfully by the Existentialists. It finally took Toorop and Brauner to view humans—including themselves—as corpses, or at least as possessing a corpse-like countenance. Mankind without an essence, mankind without a final and transcendent purpose, mankind as merely being a bundle of properties (externally) and a bundle of passions (internally) showed itself to the artist as a form without a life, a function without purpose. The corpse became the living symbol of Enlightenment philosophy through its art.

The simple fact of meaning here is that modernity has made it intolerable to be human as Existentialism quickly followed upon the debris of the broken promises of modern science. The promises of the Enlightenment—envisioned by Goya and others—went unfulfilled as science failed to impart meaning to western man. Science was never to replace what classical philosophy had, without exception understood: an intrinsic meaning and purpose to the human function and form, or an understanding of function through form.

Socialist realism rediscovered the human form buttressed by ideology, but art on orders from the state cannot be interpreted except through the demands of the state system itself and contains nothing but the ever-present demands of propaganda. Indeed, art in the twentieth century reflected the socialist school in that, it itself, was a product of the New Order of mass capital and state manipulation. The proof of which can be found in the dragooning of art into the service of mass advertising. Reflecting, in the most vulgar way imaginable, that mankind was considered by the scientific class as merely a tool for the enrichment of mass capital and as cannon-fodder for the newly formed and entrenched total-warfare state.

Indeed, socialist realism understood the classical function of art much better than the various schools at the time. For Marxism, art was the reaching for human justice, a fullness of his "being." A "being," of course, that was entirely self-created through the various technologies he had invented. It stood to reason, however, that once "paradise" had come to earth, art lost its function, it was merely to report what it had seen, for there was nothing to "idealize," ideals were already manifested within the socialist state. Thus, ordinary human forms doing ordinary human things became the sole domain of artistic expression, in other words, socialism had claimed to have transcended art by bringing it into reality. The socialist state system, then, demanded the dissemination of "realism" in art to show, if nothing else, that the paradise had indeed arrived on earth. Socialist realism is a necessary outgrowth of socialist theory and served not the reality of socialist life, but merely the demands for propaganda by the socialist elite.

What, then, is the aesthetic of counterrevolution? It is the perennial aesthetic of the icon. What makes this the rock of aesthetics—a true aesthetic of civility—is its vision of human destiny, a final repose outside of earthly desires and fleshly passions. It was the eros of Plato rather than the erotica of Picasso. Humanity does not contain its "own light," as the neo-gnostic Enlightenment assured us; nor does science have the ability to recreate the "divine spark" in its own image. The classical aesthetic of the apostolic Christian world is that humanity, first, is fallen and, second, is capable, through communion with the Creator, of recapturing the glory of his nature—his nature manifested to the fullest extent. This is the aesthetic of iconography. The psychology of iconography is to be found in the final victory of the spirit (or the upper reaches of the intellect in Orthodox theology) over the flesh. This victory is not found in the radical suppression of the flesh, as the ancient gnostics taught, but rather in that fundamentally Orthodox notion of the transfiguration of the flesh.

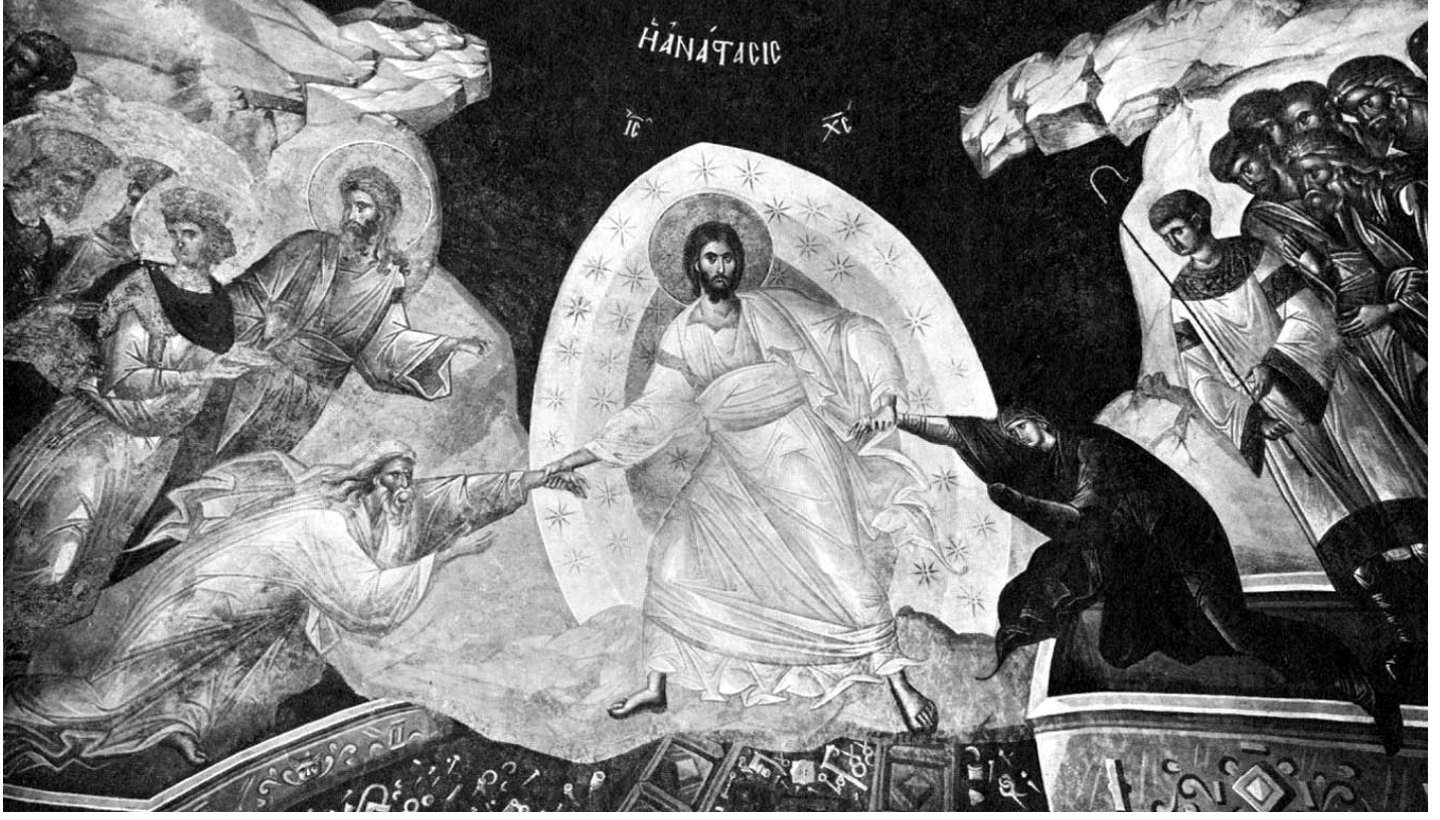
What Plato understood, in spite of himself, was that the flesh was an intrinsic part of man. His view of justice was not the elimination of the flesh, but rather its being brought into subjection to powers that are naturally superior to it. The spirit and intellect were, by nature, superior to the flesh in that it could generalize about natural contingency and understand the universal hidden therein. Only then could the flesh find its proper function in the world. The passions, or the active principle of the flesh (rather, the will is service to the carnal drives), were not to be eliminated, but placed in the service of the intellect. This is the psychology of civility and was productive of an artistic vision that idealized the final victory of the spirit.

The very concept of the Christian collective, reinforced by its cultural- and ethno-national idea, is the true spur for considering the eventual human glorification in the super-nation of heaven. Following Solovyov, artistic beauty is defined as the divine light penetrating the material. One can extrapolate, first, the idea of the community as the material condition for the penetration of the divine light, collectively speaking, of divine grace and, second, the Christian truth as its light. The life of the nation, in other words, can be transformed by the Church; society can become actually Christian. Christian society takes on the look of a large church, and it is the light of Mount Tabor that makes a nation a theological organization rather than merely a mundane one, as St. Augustine taught.

This is to say that if the entire social collective is transformed, then there is no object of nature that can not be considered transfigured and thus, a thing of beauty. Beauty for those like Vladimir Solovyov and the classical tradition in general, follows from the Transfiguration of Christ. Art represents the transfiguration of nature. It is not the slavish imitation of nature, nor is it its nullification, but rather represents its fulfillment. Justice, then, is the Christianization of the collective because only it can redeem man from his intrinsic fallenness, manifested by the predominance of human passion and impulse. Justice follows from the Transfiguration, for only when the flesh of man and his community is transformed can mankind live as he should, according to his essence.

But if nature is to be receptive of this transformation, then the collectivity itself must be transformed. This is to say that the society in general must be dedicated to manifesting the supremacy of the spiritual and intellectual over the carnal. The Christian nation, then, becomes a work of art, for it is the transfiguration of social life. It is the idealization of the famous seal of the Byzantine Empire, or the two headed eagle, the joining of the mundane to the spiritual in one transformative and transformed unity, the highest aspiration of social theory.

Even the architecture of the church itself speaks of the idea of the Transfiguration. The Orthodox Church building itself is square. This represents the mundane world with its boundaries, pain and limitations. Above it however, and expressing a unity with the square, is the dome and, within it, the icon of the Pantocrater, the creator and maintainer of all things. The divine circle rests upon the human square. The circle transforms the limitations of the mundane world, making pain and limitation a necessary ingredient to one's spiritual transformation, itself a precursor to the final glo-



The philosophy and theology of iconography represents art at its finest. The purpose of iconography is extremely complex and has been the subject of dozens of books. Iconography, to speak simply, is the representation of the transfiguration of man in and through the resurrection of Christ. In other words, iconography represents mankind in his original state before the fall from paradise. This particular icon, reproduced thousands of times, is the standard Byzantine representation of the Resurrection. Here, Christ pulls Adam and Eve out of the tombs and restores them to their original pre-fall state. Under Christ's feet lie the gates of Hell while being surrounded by Old Testament figures.

rification of the Church in heaven. The altar itself is always a square, while the body of Christ, offered upon it, is in the form of bread baked in a circle. The circle has no beginning or end, while the square is well defined by its intrinsic limitations.

The lack of the rational state of justice—the transformed human collective—is the end of artistic creation worthy of the name. If the collective is not dedicated to this state of affairs, or the spiritualization of the collective, then nature cannot be seen as transfigured, but merely as the object of human desire. This is the very definition of decadence and is the ground for abstraction—or the nullification of nature—in artistic creation. Nature is "conquered" by the spirit and made to be seen anew, as expressing value in itself. Outside of this, nature is viewed as Locke viewed it, merely a means to satisfy mankind's passions.

Nature can be three things in artistic representation: abstract, real, or transfigured. Imitating nature as it is makes little sense—no one needs an artist for this, but merely eyes. This is the art of socialist realism, claiming that idealization is unnecessary because the ideal is now the real. Abstraction is the view of nature as the object of technical manipulation, nature as nullified, subject to outside powers and, finally, transformation is the glorification, through the light of the Transfiguration, of nature to its original state; a state of cooperation, abundance and humanness.

This is the meaning of art and it has a spiritual as well as social component. The social life is to reflect the Church in its demand for the supreme rule of the spiritual and the intellectual, as the Church imparts the grace needed to make this a reality; not a part of the unattainable dreams of the Platonists or the Stoics. The Church is the true spur to art in its fullness in that it is the mystical body of Christ itself, thus redeeming us from our base passions and impulses. Humanity can finally be represented in its wholeness, in its place of repose. In classical times, this ideal existed, but remained a distant object of speculation, something Plato painfully took to his grave. There was no "bridge" between the current passionate state of humanity and the ideal of the rational life. This is, further, the aesthetic of counterrevolution, the art of antidecadence, the art against carnality.

Simply put, then, art is about transformation; collective as well as natural. The Christian nation is an icon of heaven, as the monarch is the icon of Christ; it is the transformation of collective life. Art seeks to capture this transformation and present it to those who find difficulty in comprehending a mass transformation as a theological matter. Christian faith, in its highest expression, at its most complete, is a collective phenomenon; when it becomes an individual phenomenon solely, the end of Christian society is near if not present. The nation has, in both East and West, been the repository of the Christian collective. Its health—as Augustine was to say—is the health of the Church. Both are necessary to the transformation of human life and, thus, to the existence of true art. The light of Tabor enlightens and transfigures the collective life as the national expression encourages all to acts of penance and repentance. Christianity does not exist with a series of monasteries or hermitages alone, but as a vibrant collective phenomenon in the nation taking on the externals of a Church in itself; that is, the nation participates within the mystical body of Christ on earth and is not something foreign to it. This is the beginning of transfiguration and is the impetus to aesthetics. It is the aesthetics of civility, the aesthetics of the new man. ❖

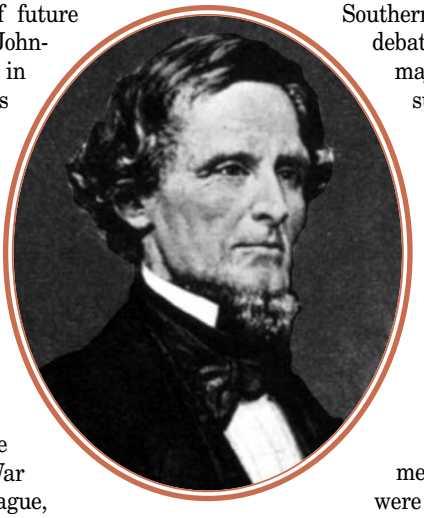
JEFFERSON DAVIS

By Frank Jackson

Portraits of Jefferson Davis taken during the Civil War show a gaunt, bearded man who not only has the *gravitas* of a president but almost surpasses Lincoln in Lincolnesque appearance. Davis's career trajectory hints that it might have included the presidency of the United States had the rebellion not intervened.

While Lincoln's pre-presidential life—as backwoodsman, small town lawyer, congressman and debater—is almost legendary, Davis's background is much less familiar to the general public. His tenure as a Mississippi senator and congressman are worth noting, but his military background was far more important, for it introduced him to men who would play key roles during the Civil War.

Davis graduated from West Point at the age of 20 in 1828. While there, he first made the acquaintance of future Confederate generals Robert E. Lee, Albert Sidney Johnston and Joseph Johnston (with whom he engaged in fisticuffs). During that era, West Point instructors taught cadets that the states were sovereign and had the right to secede.



Davis did not distinguish himself at West Point or in his immediate duty after graduation. In 1832, he served under Gen. Winfield Scott (his future political enemy) and Lieutenant Colonel Zachary Taylor (a future president and Davis's future father-in-law) in the Blackhawk War and was promoted to first lieutenant in the First Dragoons in 1833. Two years later, he retired to private life at his plantation in Warren County, Mississippi. In 1845 he was elected to the U.S. House of Representatives. A year later, the Mexican War (strongly opposed by Davis's Congressional colleague, Illinois Rep. Abraham Lincoln) intervened and Davis resumed his military career. His second tour of duty, which reacquainted him with Scott, Taylor and Lee, proved far more eventful than his first. He also made the acquaintance of Braxton Bragg, then a captain, later a Confederate general.

Mustered in as a colonel of the 1st Mississippi Volunteers, Davis won acclaim during the battles of Monterrey and Buena Vista, where he was wounded. The newspapers of the time trumpeted him as a hero. At war's end, the publicity boosted Davis's political career; he was appointed to the Senate in 1847 to fill the seat left vacant by the death of Mississippi Sen. Jesse Speight. After an 11th hour run at the office of Mississippi governor came up short in 1851, he returned to private life.

Two years later another turning point came. The 1852 presidential election pitted Gen. Winfield Scott, a Whig, against Democrat Franklin Pierce, a brigadier general during the Mexican War. There had been bad blood between Scott and Davis during the Mexican War and Davis's anti-Scott rhetoric on behalf of Pierce only opened old wounds. The victorious Pierce appointed Davis secretary of war, a position guaranteed to put him at loggerheads with Scott, who was general-in-chief.

In his new post, Davis oversaw approximately one third of the federal budget. He fought the military's spoils and seniority systems to make sure that the best men were put in the most important positions. During the next four years, he expanded the U.S. military from 10,417 men to 15,562, adding four new regiments and modernizing it with state-of-the-art arms. During the Crimean War, he sent three officers, including George B. McClellan (later a Union general and a presidential candidate who lost the 1864 election to Lincoln), to observe the conflict for a year and write reports on this antipodal demonstration of the latest in military science. Davis also supervised the construction of new arsenals, armories, frontier forts, coastal fortifications and military roads. Since the issues that resulted in the Civil War were smoldering throughout the 1850s, at some point Davis must have entertained the possibility that his work for the U.S. Army might backfire on the Southern states. Indeed, a lot of the Union strategy was debated in a U.S. Capitol building that underwent a major expansion in the 1850—largely under the direct supervision of Jefferson Davis. Curiously, Davis's best known act as secretary of war was his most inconsequential: an attempt to substitute camels for horses at frontier forts

After Pierce's term of office, Davis returned to the U.S Senate. When Mississippi seceded, Davis bade farewell to his colleagues in Washington and returned to the South. As a Congressman and Senator, Davis had been a spokesman not just for Mississippi but for the South as a whole. As a result, he was elected president of the Confederacy in February, 1861.

Davis's multifaceted military background meant that the Confederate officers he commanded were not just functionaries, they were often men he knew personally. The death of General Albert Sidney Johnston at Shiloh in 1862 was especially hard on Davis, as they had been friends for 35 years. Indeed, Davis was equally familiar with many of the key players on the Union side. When Davis gave the order to General Beauregard to lay siege to Fort Sumter, the Union commander was Major Robert Andersen, an old friend of Davis's from his Blackhawk War days. William Seward, Lincoln's secretary of state and formerly a New York senator, had been a congenial colleague during Davis's tenure as secretary of war and Mississippi senator.

Early in Davis's administration, there was speculation that he would lead troops in the field. Wisely, he resisted this temptation—one that never confronted Lincoln, who had not served in the military. Davis's military background, however, made him more vulnerable to criticism and second-guessing—not just from his generals, but from Confederate newspapers and politicians. Lincoln was a sorrowful man, as often depicted, but his misery ended at Ford's Theater a few days after the end of the war. The sorrows of Davis continued for another 24 years, including two years as a fugitive and a prisoner and ultimately as a memoirist and a revered elder statesman. Despite a plethora of lifelong health problems, he lived to the age of 81. His funeral in New Orleans attracted an estimated crowd of 200,000. ❖

Populist Nationalism Developing Across the Western World

By Kenneth J. Schmidt

This article is the text of a speech given by Ken Schmidt at the Third Annual Conference on Authentic History and the First Amendment, held in June of 2002. His basic notions are that, first, revolution, not politics, is the only option for nationalists in America. Second, that the circumstances of nationalist movements and parties in Europe are looking very hopeful and, third, that capitalism and the rancid ideological baggage of modern conservatism need to be jettisoned if nationalism is to present itself as a viable alternative to the vapid "left/right" distinctions in America.

Ken Schmidt is a well known activist and organizer in the patriot movement. His columns and essays have appeared in numerous publications of note. Schmidt's lack of ego and easy going nature are a welcome change from the usual behavior of "right wingers" today.

There is a spectre haunting Europe, the spectre of nationalism. In Europe, Australia and the United States, nationalism is the new political force that the establishmentarians have begun to fear. In Europe, these days particularly, nationalism has replaced communism as the threat which unites the center-right and the center-left. In recent days all one needs to do is pick up a newspaper and the names jump out at you: LePen, Fortuyn, Haider, Kajarrlstad.

What are the reasons for the rise of a populist-tinged nationalism? In the so-called western world, a great rift has developed between the ordinary people and the elites that rule over them.

The fact that elites and the common people have always had different worldviews is a given. I contend, however, that never in the history of European civilization has there been such a large gap in the way our elites see the world and how the common folk see the world. The historian and social thinker Christopher Lasch had a term for this, he called it a "Revolt of the Elites." The people that rule over us—the big business managerial elite, the media barons, the Zionists and the Manhattan *intelligencia*—adhere to values that are strongly at variance with those of working and middle-class whites.

The elites do not believe in concepts like national sovereignty and divine providence, but the common folk do. It should be noted that the establishment often exploits the beliefs of the American people by twisting them for the sake of their own nefarious ends. For example, the Bush Administration shamelessly exploited the notion of patriotism after September 11th, even though George Jr. is a strong believer in one world government.

Another example is the way the establishment's minions often use religious arguments to buttress new world order projects. Religious-based arguments against things like sex education and abortion are mocked to scorn, but religion is invoked in advocating civil rights for minorities, open immigration and other government

policies that put European-Americans at a disadvantage. Ensconced in their gated communities, the elites have no allegiance or identification with the common people. The elites, like the Jews, are a people apart.

Let us look at some historical trends and changes that effect the environment in which these elites operate. In Europe, nationalist groups are replacing the far-left and not the center-right. I think this is a good thing. In France, for example, during the recent presidential elections, Jean-Marie LePen's National Front has seen the beginning of a shift away from its former core constituency in the south of France, which was mainly composed of white ex-colonial settlers from the empire, to the former "Red Belt" in the working-class suburbs of Paris. Blue-collar ex-communists are now pulling the lever for the National Front because it is slowly dawning on the white working class that nationalists have their interests in mind.

It is interesting to note that many former leftists are now showing up in the ranks of nationalist groups. The most notable of these is Horst Mahler, who is for all intents and purposes the second most important man in the National Democratic Party (NPD) in Germany. In the 1970s, Mahler was a leftist terrorist with the Red Army Faction. He now spends most of his time as the NPD's lawyer and marching side-by-side with skinheads in giant marches by nationalist groups in German cities.

The 1980s and 1990s saw the rise of a new type of left-wing socialist politician in Europe (and to a certain extent in America) called the third-way. The leaders of the third-way have been people like Tony Blair in England, Gerhard Schroeder in Germany and Bill Clinton in the United States. These men have sold their souls to the capitalists in exchange for power. These leftists have abandoned the fight against capitalism while still seeking to implement the left's social agenda. This leaves nationalists as the only major force on the political spectrum that dares to criticize the excesses of *lazzez-faire* capitalism.

The old categories of left and right of conservative and liberal really do not make much sense anymore. Both conservatives and liberals in this country are pro-capitalist and they are essentially cosmopolitan and internationalist. Both believe in global free trade and the end of the sovereign nation state. This means that neither side takes a dissenting view on the most important issues of the day. George Wallace's famous quip that there was not "a dime's worth of difference" between the two parties was perhaps unintentionally prophetic.

Under the influence of the Frankfurt school and the new left, liberals ceased to defend the interests of the white working class. The labor unions still support the Democratic party, but this is true simply because they feel that they have nowhere else to go. Jimmy Hoffa's brief flirtation with Pat Buchanan is perhaps a portent of things to come. I remember a startling statistic from the last presidential election, where both sides had roughly equal contributions from corporate America.

The whole liberal/conservative paradigm is entirely obsolete. It died at the end of the Cold War; it's just that opinion leaders have not had the sense to throw dirt on its rotting corpse. Political ideologies have a tendency to hang on long after they have outlived their usefulness. Communism is an excellent example. It actually died the day Khrushchev gave his cult of personality speech, but it took another 30 years for the structure that supported it to collapse.

The Cold War died in 1989 with the breakup of the Soviet Union. During the 40 years of the Cold War, the center-right, both in Europe and America, deferred serious ideological debate in the interests of unity in the face of a looming enemy. Conservatism in the United States lost its dynamism for three reasons (1) the red menace disappeared; (2) The left made peace with capitalism; and, (3) like all weakened institutions, it was taken over by Jews who then turned it into a bizarre Zionist club.

The end of the Cold War left the United States with a huge military machine with no apparent mission. The military-industrial complex could not let that happen. The American military now serves as a kind of New World Order mercenary corps to enforce the dictates of big oil and the Zionist lobby.

The end of the Cold War gave many thoughtful people a chance to think about the many changes that have occurred in western society, chief among them the problems of third-world immigration, free trade and the fading away of national sovereignty. This has led to a rise of nationalist and semi-nationalist ideas in Europe.

Without a doubt the most significant historical fact of our times is the victory of global capitalism. Multinational corporations and international banks now have more political power than sovereign national governments by far. I tend to giggle a little when some well-intentioned nationalist or "right-winger" seeks to warn us of the *coming* danger of one world government. With the exception of a few brave nations that still hold out like North Korea, Iran, Iraq and Libya, we already have one world government, a neat little power-sharing arrangement between the European and American capitalist elite and the Zionists. The use of the term "rogue nation" by politicians and the media is very instructive. If nations were independent and had sovereign power, how could they be described in any sense as "rogue"? Rogue from what? It can only mean rebellion from the one-world system.

There is an anecdote going around which illustrates the power of big business. In the 1980s, Slobodan Milosevic was at a Manhattan diplomatic reception with then Assistant Secretary of State Lawrence Eagleberger and David Rockefeller. Slobo was in a conversation with Eagleberger when Rockefeller came across the room to say hello. Eagleberger stammered like a schoolgirl and gave Rockefeller the "Yes sir, no sir" routine. After the banker walked away Milosevic asked Eagleberger why he, a high government official should be so afraid of a "mere businessman." Poor Slobo was to learn the full nature of this lesson in 1996, when he himself ran afoul of the New World Order.

I do not think I need to tell anyone in this room about the utter worthlessness of that ideology known as conservatism. The fact that it was taken over by the Jewish ex-Trotskyite neo-conservatives in the 1970s is a mystery to no one. It was a relatively simple conquest for the Jews. In the '70s and '80s the conservative movement was ripe for a hostile takeover. Its leaders, who took refuge either in airy fairy nostalgia for the past or an Ayn Rand-style worship of heartless capitalism, were ripe for change. All Norman Podhoeretz and company had to do was follow the money and take over the foundations that supplied conservatives with what they like best of all.

In the '80s and '90s, when the left completely finished its long march into the arms of the capitalists, any distinction between the center-left and the center-right became very blurry indeed. With the formerly feisty conservative movement marginalized, the establishment could relax. It could be said that there is now no distinction between the right and left in America and Europe now. What remains is a single belief system, a one party regime. When the capital gains tax is the hottest issue on Capitol Hill, we know that real politics as we once knew it is dead.

Schmidt says that the "conservative movement" is too corrupt and decadent to effectively fight the misery and destruction caused by various left wing social causes. Only a firm nationalist revolution can save the seemingly doomed west from extinction. In Paris, the seat of the French Revolution, two lesbians embrace before a figure of postmodern French manhood. The elite support for such degenerate causes has been ignored by right wing forces for far too long.

America's new belief system is libertarian in its economic views and left-wing multiculturalist in its social policies. Left and right are united on the issue of third-world immigration. Liberalism's Zionist-inspired hatred of white people and the desire of big business to push down wages dovetail nicely.

Just as the right has shifted left under the influence of movements like neo-conservatism, the left has been heading toward the right. Ever since the beginning of the Frankfurt school of Marxist theoreticians in the 1920s the Left has made a slow, but gradual move toward abandoning the white working class. Men like Theodore Adorno and Herbert Marcuse never explicitly declared themselves enemies of the blue-collar class, but they ceased to see it as a revolutionary tool.

The new left American thinkers of the 1960s went a step further. Inspired by the civil rights movement, they glorified blacks and expressed hatred toward working-class whites. Men like Collier and Horowitz of *Ramparts* magazine made themselves allies of the Black Panthers and they saw blue collar whites in places like Boston, who were fighting busing, as the primary enemy.

The old Rooseveltian left made the white working-class and —in particular—white ethnics as a key partner in their coalition. FDR was loyal to his class, but realized that in order to hang onto power he needed working class whites. That is why so much in the way of pro-union and pro-labor reforms made such headway in the '30s and '40s. This is certainly not true with the center-left today.

The task of the modern day nationalist activist is essentially subversive. I do not mean this in any jocular sense; nor do I say it as a means of spouting false bravado. We must fight against the whole rotten system that rules over us. We must not just take control of a government; we must take control of a culture. Our job is essentially revolutionary and not conservative. There is virtually nothing worth preserving in modern American culture. While there is much that is usable from the past, we must never get lost in the twisting roads of nostalgia. Nostalgia is a loser's game. For example, we must not defend the Confederate flag simply because it invokes a warm fuzzy feeling about the past. We must defend the flag because it represents the best aspirations of our people and yes, because that flag drives the Zionists and their black lackeys into a state of crazed and irrational distraction.

Our objective must be to divorce ourselves completely from the general culture and the political culture of this thoroughly rotten administrative unit of the New World Order we live in. When we hear journalists and politicians talk about the "west," this has absolutely nothing to do with the now effectively dead Euro-American culture which existed in days gone by. We must begin the difficult task of creating the new American man out of the ashes of the old. If we are to be honest with ourselves we must realize that all major institutions of what used to be called western civilization have been captured either by the neo-Marxist left or their brothers under the skin, the New World Order capitalists. Of the two, of course, the capitalists are the most dangerous.

It is the big business magnates who are flooding our land with alien peoples in order to destroy the white middle and working classes. It is the Fortune 500 that brought us feminism so that millions of pliable, easily-controlled females could enter the workforce and bring down wages. It was that Pepsico lawyer, Richard Nixon, who brought us affirmative action and not some silly leftist like Johnson or Kennedy.

The first thing that many racially conscious people must begin to do is to stop voting for the center-right. George W. Bush and the rest of the Republican/Rush Limbaugh establishment are blithering idiots who hate middle and working class white people and show it in every government policy they administer. To vote for a Republican or Democrat, indeed, to vote for anyone at all, adds to the legitimacy of this so-called "democratic" system; an anti-white regime that rules over us.

We must issue a new declaration of independence, this time

not divorcing ourselves from England, but from a corrupt political process that stacks the deck against any new ideas. There is no longer any option of defending a culture. Even the handful of New York Kosher scribblers that constitutes the pitiful remains of mainstream conservatism knows this. Our paradigm should be countercultural because it should seek to destroy the dominant culture and replace it with a new one.

One may well ask how the overthrow of the dominant regime can be accomplished. A hard and difficult task to be sure, but we have a great bunch of teachers, not on the right, but on the multicultural neo-Marxist left. They, after all, began their work of destroying the old republic and European civilization years ago in the wake of the First World War. We should look to the Frankfurt school and Antonio Gramsci as technicians of the revolutionary art. Not that we should copy these fellows' ideological orientation, but we must copy their technique of subverting a hostile culture.

We must never alter our worldview in order to conform ourselves to the politically correct nostrums of our time. We must never change our ideology in order not to offend the weak-willed in our midst. The moment we decide to fit in with the spirit of the age, we seal our doom. It is our task to create a new spirit, not conform ourselves to the rotten dogmas of democratic capitalism. Most people, even the uneducated, have a good instinct for detecting phonies and wafflers, after all, our culture produces so many of them.

It is, as Dickens said in another context, "the best of times and the worst of times." It is the worst of times because we are embarking upon a time of government repression and the limiting of our civil liberties. It is the best of times because war is often a harbinger for major social change. Who could have guessed in 1914 that a strong and confident tsarist Russia would be an eventual victim of Revolution in 1917? Our leaders have become brutal and careless. George Bush has become one of T.S. Eliot's "drunken aristocrats braying to the sound of broken glass," threatening to invade half a dozen countries. The New World Order is scrambling to keep an international empire together and they are not going to be able to make the center hold.

If there is going to be major political and social change in this country, it is up to us to bring it about. We must be real activists and not mere hobbyists. The New World Order must be smashed. It is the sacred duty for all Nationalists and Patriots to dedicate themselves to this task. Some comrades curse the fact that they have been born into so dark a time in U.S. history. I hold a different opinion. I thank God almighty for giving me the opportunity and the honor to defend my people in this most difficult time, however modest my contribution. We must steel ourselves for the giant struggle to the death for the survival of European civilization. ❖

Mr. Kenneth Schmidt holds an M.A. in criminal justice from Montclair State University in New Jersey. He is a longtime nationalist activist, active with numerous organizations throughout the East Coast. He is also the publisher of Nationalist Dissent, *a small but potent journal of nationalist, activist thinking.*

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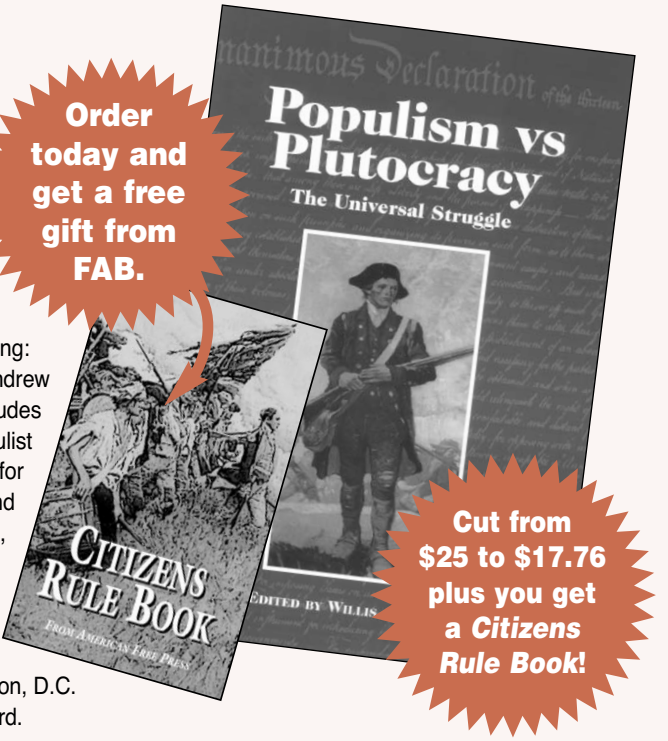

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Eisenhower:

The Military 'Wizard' & The Normandy Invasion

By Alex S. Perry Jr.

Alex Perry, in this piece, continues his critique of Tom Brokaw's *The Greatest Generation*, his work on the "glories of the Second World War from an American perspective." Here, Mr. Perry delineates, citing much of the most important literature of the period, why "D-Day" was absolutely unnecessary and the extent to which the American occupying forces were despised in France. Germany, to be sure, was ready to surrender as early as 1943, but for political and economic reasons, Roosevelt and Churchill were resolutely opposed to any shortening of the war's duration. Their crimes are some of the most underreported in American history. Perry's last article on the subject fueled much heated debate among TBR readers, WWII veterans and history buffs—both pro and con. But that's what TBR is all about.

Above, June 5, 1944, General Eisenhower prepares his parachute forces for combat at the Battle of D-Day.

Tom Brokaw begins his book, page XVII, with the following paragraph:

> **In the spring of 1984, I went to the northwest of France, to Normandy, to prepare an NBC documentary on the 40th anniversary of D-Day, the massive and daring Allied invasion of Europe that marked the beginning of the end of Adolf Hitler's Third Reich. I was well prepared with research on the planning for the invasion; the numbers of men, ships, airplanes and other weapons involved; the tactical and strategic errors of the Germans; and the names of the Normandy villages that in the midst of battle provided critical support to the invaders. What I was not prepared for was how this experience would affect me emotionally.**

Tom Brokaw says that he was well prepared. But what he says he was prepared with is not the really important matter. He was only prepared for the action of the invasion. The important matter is the morality of the invasion. Anyone can find out the number of men, ships, airplanes and other weapons involved, but no one can find out that Hitler did not want to be involved in any war, especially in a war with Great Britain, by reading the usual newspaper stories or seeing movies or documentaries about World War II or by reading books such as the one Tom Brokaw wrote. Hitler did all he could to have peace with Great Britain, going so far as to offer

England the use of the German army anywhere in the world should she need it to defend her empire. It was English political leaders and Zionist control of the news and entertainment media who wanted war with Germany and not Germany's leaders.

Brokaw mentions tactical and strategic errors of the Germans. This statement is to give the effect that the Germans were always stupid and, because of the German dictator's control of everything, freedom of action for the individual German soldier was ruled out; therefore, German troops were merely robotic soldiers who could not move unless given orders. But the American troops, because they were accustomed to freedom, knew how to act for themselves and this tradition of freedom made them more effective warriors. Nevertheless, the British and especially the Americans made as many unmentionable and sometimes even bigger mistakes.

American Mistake No. 1:

Tom Brokaw should have also visited Slapton Sands, in southwest England. This is the location where the first Longest Day of heavy American casualties occurred in Europe before D-day, June 6, 1944. Half as many American soldiers were killed on the English side of the English Channel during the practice and preparation exercises for the Normandy invasion as were killed on June 6, 1944. [Cover story, TBR, May/June, 1998.—Ed.] The preparation for the Normandy invasion began in January 1944 and continued almost right up to when the actual invasion began. A heavy curfew was placed on information regarding the invasion practice disasters. Everyone was warned that they would be court-martialed if they ever mentioned to anyone the deaths and results of the practice invasions. A 70-year ban, instead of the usual 30-year blackout, was placed on the release of any information.This was done to protect Eisenhower's military reputation and to protect Roosevelt's fourth-term bid.

In November 1943, the population in this area had to evacuate 30,000 acres within six weeks to make room for the invasion rehearsals. However, a few members of the population were allowed to remain.

Nigel Lewis' *Channel Firing: The Tragedy of Exercise Tiger*, published in England in 1990 and unavailable in the United States, gives the details of the first dress rehearsal for the invasion. So many young American soldiers were killed in this practice invasion that the train station was shut down at Kingsbridge for three days in order to get train loads of bodies out under military secrecy. These men, killed by friendly fire, were buried at night in secret, unmarked, mass graves inside the training area similar to the way the Russians buried 15,000 Polish officers in Katyn Forest.

Many were killed at sea in the English Channel. Some of the landing crafts unloaded at the wrong place and ship-loads of American soldiers drowned in their enthusiastic rush to attack the make-believe enemy. Jason Groves in the *Western Morning News* (British) of July 9, 1997, reports that a deceased Royal Navy officer wrote in 1944 of a U.S. Army exercise off Blackpool Sands (part of Slapton Sands): "The landing craft grounded on an outer, uncharted bar and in their enthusiasm to rush the beach, some 400 American soldiers were drowned in the deeper water beyond the bar." It was hushed up at the time.

Kay Summersby, General Eisenhower's constant female companion in Europe, says that Eisenhower witnessed the drowning of several hundred American solders in April 1944 during an amphibious landing exercise on beaches near Dartmouth:

> **These [beaches] were built up to carbon-copy actual landings expected in France. The reviewing stand was a seaborne infantry landing craft. But the maneuver went sour; bombers, navy vessels, airplanes and special units fouled up everything from timing to orders. One or two landing craft were sunk, with casualties numbering several hundred.**

Why cannot Kay Summersby be more exact? What is she trying to hide? One or two is not hard to confuse or remember. If it were only one landing craft, then the number of deaths were four hundred or close to this number. If two landing crafts were involved, then the death toll was 800. Death in this case means drowning. Casualties in this case can only mean deaths.

Also, sentries guarding the radar site [in the area] were not informed of a commando-style night landing exercise that would be taking place. When the sentries spotted an incoming flotilla of dinghies, they assumed a German invasion was underway and detonated the drums. At daylight, the beach was found covered with charred bodies.

These practice disasters were caused by several things. Live shells from the supporting warships landed among the troops acting as German defenders on the higher ground and some of these shells even hit the landing crafts. The practice invasion had to be made realistic. Otherwise, it would not have served its purpose. Likewise, American soldiers on the higher ground, acting as German defenders against the pretended invaders, were issued live ammunition and the invading forces went down like ninepins. In addition, one of the convoys was attacked by German torpedo boats due to careless U.S. Army radio broadcasting. This caused confusion and the LSTs began firing on each other. The loss of these practice LSTs was so great that Eisenhower's reserve was reduced to nothing. The primary cause was due to the incompetence of General Eisenhower and his staff.

The Associated Press stated that Exercise Tiger resulted in the highest number of U.S. fatalities in a single day of the war, topped only by the attack on Pearl Harbor. *The Los Angeles Times* ran the AP story and noted that General Dwight D. Eisenhower threatened to court-martial anyone revealing this training debacle. Stephen E. Ambrose describes what happened to the LCAs (landing craft) when they got into the rough waters of the English Channel:

> **On D-Day morning all the LCAs carrying the rangers took on water as spray washed over the sides. One of the 10 boats swamped shortly after leaving the transport area, taking the CO of D Company and twenty men with it. . . . One of the two supply boats bringing ammunition and other gear also swamped; the other supply boat had to jettison more than half its load to stay afloat.**

American Mistake No. 2:

British General Bernard Montgomery gave Eisenhower the idea to support the land forces with air power. Eisenhower liked the idea and began preparations to bomb the German lines so American troops could pour through; but, when the time came, the bombers missed their target. They hit the American lines, June 24, 1944, due to poor visibility. The bombing was called off, but too late and not before a great many bombers were in the air and over the wrong target. However, this mistake did not stop the generals from trying again the next day when better flying weather had been predicted. Again the bombers missed the target and hit the American lines for the second time in a row. American bombing was so inaccurate that a divisional commander refused to attack because he did not want to keep looking over his shoulder for Allied bombs.

Kay Summersby mentions the consternation caused by the

Above, tanks and other armor of the 2nd Armored Division assembling at Vesley, in the Manche Department, August 5, 1944. The sheer size of the D-Day invasion force is a wonder to behold. However, the final "victory" of the imperial American forces was the death knell for the West. The globe has not been the same since and might never be again—at our expense.

misdirection of American falling bombs:

> **He [Eisenhower] was forced to take demotion action against a general officer for failure in battle. Privately, he sank into depths of despair when the Air Force messed up a co-ordinated assault by dropping its bombs "short," killing some of our own troops, including Lieutenant General L. J. McNair, a high War Department observer who had been wounded previously in Tunisia.**

American Mistake No. 3:

A stupid mistake was caused by a wedding party: Eisenhower was drunk and unavailable the night the Battle of the Bulge began. Historian David Irving shows a picture of Eisenhower at the wedding party of a member of his office staff in Paris, unaware at this very moment the Germans were launching their surprise Ardennes counter-offensive.

Eisenhower had plenty of forewarnings, as early as October 1944, a three-month advance notice, that the Germans were planning the Battle of the Bulge. The Pentagon sent a report to President Roosevelt, General Marshall, General Eisenhower and others. Eisenhower paid no attention. Another warning, December 15, 1944, had been prepared by Colonel Benjamin A. Dickson who predicted the attack would start between December 17 and December 25. Dickson sent his report to Brigadier General Edwin L. Sibert. Sibert suppressed the report and Dickson was shipped home under a cloud of displeasure. Bradley never saw the report. Eisenhower and Montgomery thought the enemy was in such a bad way that he could not mount a major offensive. Dickson's report was looked upon as "just another trifle of alarmist nonsense." The Germans were able to put together four armies, comprising 36 divisions, seven of them armored with 600 tanks. Because of Eisenhower's incompetence, American casualties amounted to 77,000. General George Marshall told Eisenhower: "You are much too weak to fill the position you are now occupying."

From then on Ike, although he kept the title of Supreme Commander, served the relatively humble chores of an operations officer. Until Germany's surrender Marshall ran the war by remote control from the Pentagon. In other words, Eisenhower was sacked, as strategist and even as tactician. He was now nothing more than an errand boy. Of course, Eisenhower's position was left standing for publicity purposes. It would have taken too much for General Marshall to explain how the U.S. Army had been directed since December 1943, when Eisenhower was chosen to be the top boss of the all-out assault upon Nazi Europe, by an incompetent military leader.

American Mistake No. 4:

The campaign to capture Sicily, according to Kay Summersby, had an event that caused tremendous American animosity and bitter feelings towards the British armed forces. Summersby explains: "The heaviest blow at international and interservice unity came with rumors around Algiers that the Royal Navy had shot down twenty-three American planes loaded with paratroopers."

Anti-British feeling became so vehement that Eisenhower was forced to make an excuse for the Royal Navy and to shift some of the blame to the United States Navy. Summersby continues:

> **As for the story that Royal Navy guns had shot down U.S. paratroop planes, anti-British feeling became so intense in some areas that Ike had to release the true facts: these troop carriers flew over Sicily just at the end of an enemy air raid and, mistaken for unfriendly planes, were shot down by both the British and the American Navies.**

The star on American planes could have been easily recognized with field glasses once they got close enough to be shot down. Unless at night and, it is unsaid, the stars on the wings and tails would have shown up easily. Anyway, Army Headquarters should have informed both navies of the possibility of American planes in their area. A classic case of the right hand not knowing what the left hand is doing.

Relying on Tom Brokaw for information such as that given above, no one would ever know the real story. However, Brokaw does not leave Eisenhower out of his narrative. Brokaw writes:

> **In the fall of 1938, Dwight David Eisenhower, a career soldier who had grown up on a small farm outside of Abilene, Kansas, was a forty-eight-year-old [lieutenant] colonel in the U.S. Army. He had an infectious grin and a fine reputation as a military planner, but he had no major combat command experience. The winds of war were about to carry him to the highest peaks of military glory and political reward. Ike, as he was called, would become a folksy avatar of his time.**

All this would be fine if it were totally true. He had no reputation as a military planner.

General Sir Alan Brooke, England's Chief of the Imperial General Staff, thought of Eisenhower as a general who knew nothing of strategy:

> **It must be remembered that Eisenhower had never even commanded a battalion in action when he found himself commanding a group of armies in North Africa. No wonder he was at a loss to what to do and allowed himself to be absorbed in the political situation at the expense of the tactical. I had little confidence in his having the ability to handle the military situation confronting him and he caused me great anxiety. . . . Tactics, strategy and command were never his strong points.**

After stating that he had no confidence in Eisenhower's military ability, Brooke did say Eisenhower did have a wonderful charm that carried him far; perhaps his great asset was a greater share of luck than most of us receive in life. However, if Ike had rather more than his share of luck, we, as allies were extremely fortunate to have an exceptionally charming individual as supreme commander.

Why did Sir Alan Brooke think that the British were so extremely fortunate to have a military leader who knew nothing about strategy? It was because Eisenhower never conflicted with Churchill's main concern about the war. Churchill did not want any English soldier to be killed if that English soldier's life could be spared at the expense of an American soldier's life. That's why Bernard Montgomery never moved during the Battle of the Bulge until he was given command of the United States' First and Ninth Armies. Then Montgomery refused to stir for nine days, until the routed enemy was in retreat. Then he employed only American troops. General Bradley did not like his Ninth Army staying under Montgomery's command and American newspapers were against a British general directing United States troops

General Bedell Smith compared Eisenhower to a football coach and Montgomery said Eisenhower's methods were the way by which the most soldiers would be killed. George Patton thought of Eisenhower as a stupid fool (*Diary*, July 5, 1943). On March 1, 1944, Patton recorded Eisenhower was "drinking too much." Patton's observation on Eisenhower's character is registered in his *Diary*, July 12, 1944: "Neither Ike nor Bradley has the stuff. Ike is bound hand and foot by the British and doesn't know it."

Patton continues with Eisenhower's lack of military ability: "We actually have no Supreme Commander, no one who can take hold and say that this shall be done and that shall be done. It is [a] very unfortunate situation to which I see no solution."

On the back cover of David Irving's *The War Between the Generals*, more uncomplimentary statements appear about Eisenhower's lack of military ability. Montgomery: "If you want to end the war in any reasonable time, you will have to remove Ike's hand from the control of the land battle." And Sir Allen Brooke: "Eisenhower, though supposed to be running the land battle, is on the golf links at Rheims, entirely detached and taking practically no part in the running of the war."

When the Normandy invasion began, Brokaw says, page xvii, the French met the American forces "to provide them with critical support." David Irving writes that the Frenchmen who did stay in Normandy to greet the American invaders never had a chance to give any "critical support":

> **A number of the combat troops in Normandy carried their battle psychosis over into the rear areas. Foreigners were foreigners, to many of them, whether French or German or Italian. An ordeal began for the French who had stayed behind in Normandy to welcome their liberators. They were liable to be vandalized, robbed, raped, murdered.**

The French took up arms and fought with the Germans against the northern invaders. David Irving cites General Marshall's concern: "If the American public ever found out about how the French were being obstructionist while American boys were dying on the beaches, then America would probably ditch France for good and revert to isolationism." Marshall's statement was an accidental confession that the American public was being lied to about all the events of World War II. It also strongly implies that Marshall did not want the fighting to stop too soon.

The French did not want to be liberated. They were happy being united with Germany and under Hitler's management. The French people were prosperous, well-fed, healthy and happy. Eisenhower's British aide, Colonel Gault, noted, "The people looked well-fed and the children healthy and well-dressed." Churchill and Sir Allen Brooke visited Normandy on June 12, 1944, and observed how well off the French people had been taken care of by the German occupation and five years of war. Sir Allen Brooke observed, "All the crops were good, the country fairly clear of weeds

and plenty of fat cattle, horses, chickens etc." Churchill said to Brooke, "We were surrounded by fat cattle lying in luscious pastures with their paws crossed." And Brooke wrote with displeasure that "the French population did not seem in any way pleased to see us arrive as a victorious army to liberate France. They had been quite content as they were and we were bringing war and desolation to their country."

Frederick C. Crawford, president of Thompson Products, Inc., visited France after D-Day at the request of the War Department. In an address, January 3, 1945, to the New York Chamber of Commerce, published the next day in *The New York Sun*, the only paper in the United States to carry this address, Crawford said the French were satisfied with the German occupation and hoping that the German conditions would continue. Crawford also said that censorship of the news gave Americans an erroneous picture of the conditions in Europe.

Riots broke out when American combat troops entered Cherbourg. The GIs used their firearms indiscriminately against the French. John Eisenhower, General Eisenhower's West Point graduate son, gives evidence that the French would not have given any critical support even if they had been asked: "The attitude of the French was sobering indeed. Instead of bursting with enthusiasm they seemed not only indifferent but sullen. There was considerable cause for wondering whether these people wished to be liberated."

When Churchill was preparing to leave England for the Quebec Meeting in the late summer of 1943, a reporter asked Mr. Churchill, "Will you offer peace terms to Germany?" Churchill replied, "Heavens, No! They would accept immediately." This statement was made at least 10 months before June 6, 1944, when the Normandy Invasion began; therefore, there was no need for the Normandy Invasion, because Germany wanted to surrender long before D-Day. By 1943, the Germans knew they had lost the war. Many top German political leaders and army and naval officers were trying to stop the fighting. In August 1942, Heinrich Himmler tried to get a peace settlement. Admiral Wilhelm Canaris, head of the German Secret Service, offered to surrender in the spring of 1943 the German Army to the American Forces if Roosevelt would indicate he would accept an honorable surrender. Field Marshal Erwin Rommel wanted to surrender as early as March 1943.

Hans Ulrich Rudel, Germany's foremost pilot on the Russian front, flying 2,530 combat missions, says in his *Stuka Pilot*, 265-6, that he asked Hitler, the last time he saw him a few weeks before the end of the war, why he did not surrender? Hitler replied: "It is easy for you to talk. Ever since 1943 I have tried incessantly to conclude a peace, but the Allies won't. . . . Even now negotiations are pending, but I have given up all hope of their success."

During the last days of March 1945, military and diplomatic emissaries of Germany began negotiations with Allen W. Dulles in Switzerland to end the senseless slaughter of troops on both sides. Dr. Rudolf Rahn, Germany's Ambassador to Italy and SS General Karl Wolff of the Mediterranean Theater of Operation were the principal German negotiators. The German army was eager to accept unconditional surrender and end the war. When Washington found out how close to peace the agreement was, Dulles received a message demanding that he break all contacts with the Germans immediately. So the war was allowed to continue for another six weeks without any thought about the number of lives that were wantonly sacrificed. For his efforts to bring peace, Dr. Rahn served three years in various American concentration camps and his wife, Martha, who in no way was connected with any governmental business, was incarcerated for 17 months. Their two young children were farmed out among relatives.

Ike (right) and Patton (left) attend a sporting event in better times. For all the posthumous idolization of Ike, General Patton had little but contempt for the military abilities of the later president. Patton later paid for his forthrightness on many topics. Many believe his "jeep accident" to be a carefully planned assassination.

Before the war was over, whether Hitler wanted to surrender or not, the Germans were desperate to surrender on unconditional terms to the Americans and English, but these governments would not allow cessation of the war to go into effect. The German general, Heinrich von Vietinghoff-Schell, head of the German forces in the Mediterranean, surrendered unconditionally all his forces to British Field Marshal Sir Harold Alexander on April 29, 1945. On that date the war was over as the capitulation of the German army in the south was equal to the surrender on all fronts. Yet, four days after the signing of this surrender document, Field Marshal Montgomery rejected the surrender offer of Admiral Friedeburg.

"It sometimes seemed," notes Allen W. Dulles, head of the OSS in Switzerland, "that those who determine policy in America and England were making the military task as difficult as possible

by uniting all Germans to resist to the bitter end.The possibility of a German revolt and an irresistible bid for peace even without specific terms of encouragement from the Western Powers" became extremely strong in January 1943. The evidence is overwhelming that the American authorities knew that the war could be brought to an end after the Allies were successful in North Africa and the German defeat at Stalingrad. Roosevelt gave no positive terms for peace. He issued the vague unconditional surrender ultimatum to head off this pending revolt to keep the war going as long as possible for political reasons. Carl Goerdeler, the head of the opposition to Hitler's government, "was in despair when he heard of the unconditional surrender pronouncement."

Roosevelt's pretended unconditional surrender demand and then-Secretary of the Treasury Henry Morgenthau's plan (really Eisenhower's plan) to systematically ruin the German nation and to starve to death the remaining Germans when the war was over caused the German resistance to stiffen. They became desperate and this caused the death toll of the Americans to increase. General Patton told General LeRoy Lutes after Eisenhower's and Morgenthau's great ideas became known to the Germans, "some fanatical young Germans attack and die to the last man, refusing to surrender." Roosevelt was totally responsible for the American deaths that went on before, during and after the Normandy invasion, but the blame has been placed on Hitler.

While American soldiers were fighting to make the Germans surrender, the politicians were telling the Germans how disastrous that surrender would be. They were told that 50,000 of their political and military leaders and 10,000 of their industrial leaders would be shot as fast as they could be caught, that all of their industries would be dismantled or destroyed, that all Germans, young as well as old, would be sterilized to destroy the German race, that Germany would be turned into a pasture which would cause at least 30 million Germans to starve since they would be unable to support themselves (Churchill picturesquely spoke of "the spectra of an absolutely starving Germany"), that millions of them would have to serve as slave labor in Russia for at least 10 years if they could live that long under Russian treatment and that millions would be driven from their homelands when the war was over.

Eight months would have ended the war by May 1944, one month before D-Day, June 6, 1944, but the war lasted until May 1945. Most convenient for the last Rooseveltian election. Had the war ended in May 1944, Roosevelt would not have won his last election. Therefore, Roosevelt chose to continue the killing in order to promote his political glory. Roosevelt wanted war for economic and political reasons. He wanted the United States to be involved in war to solve his unemployment problem. Roosevelt's secretary of commerce, Jesse H. Jones, acknowledges: "Regardless of his oft repeated statement 'I hate war,' he was eager to get into the fighting since that would insure a third term."

As early as February 1935, Charles A. Beard, contemplated in *Scribners* magazine, "National Politics and War," 65-70, that Roosevelt would solve the nation's economic worries by going to war: "Confronted by the difficulties of a deepening domestic crisis and by the comparative ease of a foreign war, what will President Roosevelt do? Judging by the history of American politicians, he will choose the latter." Going to war to settle a domestic problem has been going on for as long as people have had rulers. After Roosevelt won his first the election in 1932, Roosevelt discussed going to war with Japan in his very first cabinet meeting.

Captain Oliver Lyttelton, British minister of supplies, June 20, 1944, said, America provoked Japan to such an extent that the Japanese were forced to attack Pearl Harbor. It is a travesty on history to say that America was forced into war.

The Normandy invasion can only be compared to an invasion of thugs invading a large apartment building with guns, axes and sledgehammers. Breaking down the doors with the axes and sledgehammers. Killing the male inhabitants, raping the women and killing many of them and killing many of the male and female children after the females had been raped. Stealing any item of value that is not too big or heavy to carry, destroying every thing left and finally, as the thugs depart, setting fire to the building. Since the United States was not invited or provoked to come to France as was Germany, our Normandy invasion was the same as an act of international trespassing and as immoral as thugs trespassing on private property. ❖

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Professor Harry Elmer Barnes On the End of the Old America

A Devastating Critique of Donald Drummond's *The Passing of American Neutrality, 1937-1941*

By Harry Elmer Barnes, Ph.D.

This book review, from the Spring 1958 issue of the formerly nationalist—now pathetically neo-conservative—*Modern Age* journal of politics, provides a stunning critique of Professor Drummond's *The Passing of American Neutrality*. In this seminal review, Harry Elmer Barnes, the namesake of our journal, proves that Drummond was a paid patsy for FDR and represented the beginnings of what many ex-academics know to be true: the routine buying and selling of "tenured professors" for the sake of parroting the party line, a practice even more widespread today. This critique, published in 1958, in a journal that may not dare publish it today, is the primary criticism of Roosevelt's policies leading the United States into World War II.

A **NEW BOOK, TRUE TO ITS TITLE**, describes the most momentous and ominous transition in American history. The racial and segregation issue, which is so warmly debated at present, is surely an important item charged with political and social dynamite. But it is a relatively trivial matter when compared to the abandonment by the United States of the benign neutrality, international modesty and pacific inclinations that generally guided our relations with other countries for nearly a century; and the wholehearted, even passionate, espousal of globaloney, world-meddling and perpetual war for perpetual peace. [See TBR, Jan/Feb, 2000—Ed.] Indeed, it is no exaggeration to state that even the Civil War was of less importance than the revolution in American policies on world affairs since 1917. However deplorable a permanent disruption of the union might have been, its results probably would not have been as momentous to American life and values as the loss of our neutrality and its aftermath since 1917. As the late Garet Garrett pointed out, this change has made our country, as it existed before 1941, and (especially before 1917), veritably "Ex-America."

This transition has been one from the tradition of Monroe to the Orwellian system which now dominates the majority of the civilized world—all of it except the "neutrals." In regard to the United States, it may also be the harbinger of another menacing development, namely, that our country will become the new Byzantine Empire, devoted chiefly to bolstering up what remains of the British Empire, in the same way that the Byzantine Empire acted as the receiver and protector of the decaying western Roman Empire. This was pointed up by the crisis in Cyprus, the "Eisenhower doctrine" on the Middle East and the Syrian crisis, the disputes growing out of the seizure of the Suez Canal and the almost frantic Anglo-American collaboration after the release of the "sputniks." It is a rather striking coincidence that the most specific date and action connected with our entry into the Orwellian era came in March 1947 when President Truman took over the international burdens and responsibilities which Britain could no longer shoulder in the very center of ancient Byzantine glory and later distress, Greece and Turkey. The temporary clash with Britain over the latter's attack on Egypt in November 1956 was quickly smoothed out and American power was pledged to maintain the *status quo* in the Middle East, so vital to what remained of the British Empire. Opponents of state enterprise can get comfort out of either Orwellianism or the new Byzantine trends. The enormous increase of sta-

tism, military state capitalism, inflation, debt and the like, has been inseparably connected with the Orwellian pattern of basing economic "prosperity" and political tenure upon cold and phony war, a gigantic armament industry and a vast "giveaway" program. The lessons of history drawn from the experience of the Byzantine Empire indicate that any neo-Byzantinism would be equally fraught with danger to economic liberty. The eminent medievalist, the late Professor James Westfall Thompson, thus characterized the economic results of the Byzantine efforts to bolster and protect a disintegrating empire: "The industrial structure of the Eastern Empire at the beginning of the sixth century was a mass of exclusive trade and industrial corporations under governmental regulation. The economics of the Byzantine Empire was one supreme socialistic organization; but a selfish one, for its regulation was governed in the interests of the ruler and his government and not primarily in the interests of society. Industry was a state affair."

In what was probably the most timely and vitally important article in an American periodical in a decade, Felix Morley set forth the evidence that the United States may be on its way to Empire and decadence, in the first issue of *Modern Age* (summer 1957).

As I implied earlier, Professor Drummond's book bears out its title in describing "the passing of American neutrality."

It shows very adequately how our neutrality was lost. It does not deal with the subject in its broad theoretical principles and institutional developments, but is limited to the diplomatic maneuvers and intrigues whereby this momentous change was accomplished. It is unquestionably the best one-volume book on our entry into the Second World War that is also devoted to vindicating the alleged wisdom and integrity of the Roosevelt-Hull foreign policy from 1937 to 1941, which, in reality, means the Roosevelt foreign policy. It is not as lengthy and comprehensive as the gigantic and erudite apology for Churchill and Roosevelt in the two-volume Langer and Gleason treatise. But it is far superior to Walter Millis' fantastic defense of Roosevelt and his entourage in *This is Pearl!* and the effort of Basil Rauch to portray Roosevelt as a pacific benefactor of all mankind. The bibliography is fairly full, but is carefully selected to serve the author's purposes. Such basic and fundamental Revisionist volumes on the background of the Second World War as W.H. Chamberlin's *America's Second Crusade*; F.R. Sanborn's *Design for War*; George Morgenstern's *Pearl Harbor*; the symposium *Perpetual War for Perpetual Peace*, edited by the reviewer; and Theobald's *The Final Secret of Pearl Harbor*, are not listed, nor is there any evidence that the author has used them.

Despite this, the book resembles the magnum opus of Langer and Gleason in making available to those scholars in actual search of the truth a large amount of material very directly useful to the Revisionist interpretation of events between 1937 and 1941, when presented or interpreted in a forthright and logical manner.

It is also true, however, that many events and acts of the greatest significance for the record and a full understanding of the international situation between 1937 and 1941 have been omitted because they would so obviously support the Revisionist interpretation and undermine the approach and conclusions of Professor Drummond and his fellow-apologists for intervention. This is especially apparent in the author's treatment of the immediate background of Pearl Harbor.

As a sample of these omissions and surely one of the more crucial, we may cite the attempt to obscure the real purpose of the Roosevelt-Churchill meeting off the coast of Newfoundland in August 1941. By this date, it had become evident to these two collaborators in the effort to get the United States actively into the war that there was little hope of inciting Hitler and Mussolini to execute acts of war that would enable the United States to enter the war by the front door of Europe. Hence, as Professor Charles C. Tansill, Dr. Charles A. Beard and others, have shown, they arranged this meeting at sea to explore the possibility of finding a back door to war by inciting Japan to attack in the Far East. The possibility of a naval war with Japan had been in Roosevelt's mind since his first cabinet meetings in March 1933, a fact revealed by James A. Farley in his memoirs. Professor Drummond omits the overwhelming evidence relative to the "back door" program and portrays the meeting as primarily concerned with the idealistic effort of Roosevelt to circumvent any attempt of the British to involve him in a repetition of the secret treaties of the First World War. This effort, according to Professor Drummond, resulted in the Atlantic Charter, the supreme achievement of the meeting.

An "assistant president," Forrest Davis, and a specially favored political writer, Ernest K. Lindley. prepared a quasi-official book on this subject in 1942, *How War Came.* Here, on pages 9 to 15, they blurted out the truth about the "back door" plan and showed that the only difference between Roosevelt and Churchill relative to the scheme was in the matter of timing. Churchill wished to kick the back door open at once, but Roosevelt demanded that he be allowed to "baby the Japanese along" for three months in order to gain time for further American preparations for war. This vital confession is omitted entirely. Indeed, there is no mention of the Davis and Lindley account. When he was later cornered by newspapermen in Washington, Roosevelt admitted that the charter was essentially a hoax and a protective propaganda stunt. The fraud was nailed down by John T. Flynn in his *The Roosevelt Myth* (385-386).

Friends of Roosevelt, Churchill and the interventionist version complain that the Revisionists like Beard, Tansill, Sanborn, Chamberlin, Morgenstern *et al.* are extreme to the extent of unfairness or malice in their criticisms of the Roosevelt-Churchill actions and policies from 1939 to 1942. Yet these books are more moderate and generous than the ultimate verdict may be, if and when all the evidence is in and is available to scholars.

While there are other reasons for this statement, a main basis lies in the fact that far and away the most damaging evidence against Roosevelt and Churchill has never been opened for use even to the apologists for these men. On the contrary, there have been almost frantic efforts to prevent its use and it is not impossible that the alarm over any future use of this material will lead, or has already led, to the destruction of the dangerous documents.

We have reference here to the so-called Kent Documents, namely, the nearly 2,000 secret messages illegally exchanged between Roosevelt and Churchill in the American code beginning in September 1939. Roosevelt used the code name of POTUS (president of the United States) and Churchill the title of "Former Naval Person." Churchill himself has told us that these documents contain most of the really vital facts about the collaboration of himself and Roosevelt in their joint effort to bring the United States into the war, contrary to Roosevelt's public assurances and the obvious and repeatedly expressed wishes of the American people. As Churchill expressed it in *Their Finest Hour*: "The chief business between our two countries was virtually conducted by these personal exchanges between him and me."

That these Kent Documents contain diplomatic and historical dynamite of the first order is very apparent from the concern, if not alarm, expressed by Churchill lest they be used, even by historians

notoriously favorable to the FDR-Churchill policies and intrigues.

Professors Langer and Gleason were subsidized to the amount of some $150,000 to produce the semi-official "court history" of the origins of the Second World War and American entry therein. It was well known to the historical profession and Washington officials that these able scholars intended to go to any reasonable length to defend Roosevelt and Churchill and the latter was fully acquainted with all this. Yet he felt it necessary to forewarn Langer and to threaten him with a court suit if he made any use of the Kent Documents.

If and when the latter are made accessible to scholars intent upon the truth, we may rest assured that the indictment already presented in the books by Beard, Tansill, Sanborn, Chamberlin and Morgenstern will seem almost like apologies for the Roosevelt-Churchill epic. No one can well doubt that if this material would refute, or even moderate, the Revisionist indictment of Roosevelt and Churchill there would be no such alarm over its use; instead, it would have been brought forth already in their defense. I conclude that the Kent Documents would make the case against them much stronger than the Revisionist verdict as it stands in 1958.

These documents—supposing they still exist—are, along with Roosevelt's commitments to Eden in December 1938 and to George VI in June 1939, perhaps the most closely-guarded top-secret material in our national archives and the Roosevelt Library. It may be argued that because the present writer has not read the Kent Documents, he has no right to comment on them. But one does not have to read them to grasp the fact that if these documents would clear Roosevelt and Churchill, they would have been made available long since to scholars. And probably this writer knows as much about the Kent Documents as anyone can who has not read them. I had a day-long conference with Tyler Kent within 48 hours after he arrived in this country, following his illegal imprisonment in England and have talked with him about them several times since. Both Mr. Kent and this writer are prevented by federal law from divulging the contents of the documents.

Professor Drummond presents a picture of Roosevelt in pre-war diplomacy as a pacifically-inclined statesman who hated war, sought to prevent any European conflict, tried to end the war after it broke out and resisted pressure to get the United States involved. As he summarizes the first two items on page 375: "Roosevelt brought his counsels of restraint to bear in all major European crises from 1938 to the outbreak of the war." There is no mention of Ambassador Kennedy's confession to James Forrestal that Roosevelt was urging Kennedy to "put iron up Chamberlain's backsides," so he would make no more conciliatory gestures after Munich, or of the evidence in the authentic, captured Polish documents that Roosevelt both directly and through his Ambassador in Paris, William C. Bullitt, pressed Poland to resist the reasonable German demands in 1938-39 and urged the British and French to back up the Poles in the policy and actions that led straight to war at the beginning of September 1939. It is not revealed that Roosevelt's support of the Munich appeasement was not due to his love of peace but to his feeling that, if war broke out in 1938, the odds against Hitler would be so great that the war would be over before Roosevelt could lead the United States into it. In conjunction with Churchill, Roosevelt resisted all the efforts of Mussolini and Hitler to end the war both after the Polish defeat and after Dunkirk.

In regard to Roosevelt and the entry of the United States into the war, Professor Drummond agrees with Dexter Perkins that the president was cautious, loath to become involved and rather reluctantly pushed along by events and American public opinion. He does not agree with the frank admission of another eminent fellow interventionist, Professor Thomas A. Bailey, that Roosevelt deliberately snared this country into war because he thought that the great majority of American citizens were too dumb in 1939-1941 to know what was good for them and their country.

Dr. Harry Elmer Barnes was the great pioneer of Revisionist writing in English. Focusing on European history in the 20th century, Barnes was relentless on his criticism of well paid, academic tripe that was (and is) passing for history. Above, a college-aged Barnes.

In treating the outbreak of the war in 1939, the Polish-German dispute is passed over hurriedly and the completely misleading impression is given that the Germans were wholly in the wrong. No mention is made of the admitted evils of the Corridor arrangement, the Polish persecution of the German minority, the reasonableness of the German demands on Poland in 1938-1939 and the unreasonable Polish responses, or of the fact that Hitler decided to call off military action on August 25, only to be met by Polish resistance and mobilization. This the British approved but requested that it be kept as secret as possible, much like the French reaction to Russian mobilization in 1914. It has also been shown that Lord Halifax, the British foreign minister, and Mr. Kennard, the British ambassador in Poland, did everything possible to discourage the Poles from taking any diplomatic action which would remove the war threat in late August and the beginning of September 1939.

The German invasion of Norway in early April 1940, is inter-

preted as unique, unilateral aggression. There is no mention of the fact that Britain had laid plans for the invasion of Norway even before Hitler did. The old myth of a direct Nazi threat to the United States is repeated and emphasized (370), although even Langer and Gleason admit that Hitler did not have the most remote intention of striking at the United States. Indeed, there is plenty of evidence in Professor Drummond's book to refute this thesis.

The treatment of Japanese activities and interests is equally partisan. If we were to credit Professor Drummond's story, our cracking of the Japanese code (MAGIC) in August 1940 only enabled us to learn of aggressive Japanese policies, rarely or never of their sincere efforts to preserve peace with the United States. Conciliatory and pacific Japanese efforts are either omitted altogether, glossed over, or minimized, from the several Japanese efforts to obtain a pacific arrangement with the United States, rather than enter the Axis, right down to the attack on Pearl Harbor. Even the strenuous and repeated efforts of the Japanese premier, Prince Konoye, to meet with Roosevelt in the late Summer and early Autumn of 1941 and work out some reasonable means of preserving peace, are passed over as of no real importance, although Konoye subscribed in advance to terms that Hull admitted would have fully protected American interests in the Far East.

While omitting, dismissing or depreciating the sincere Japanese peace efforts, from the amazing offer of January 1941, to the final efforts of November, Professor Drummond several times stresses with apparent seriousness the transparent hoax of Roosevelt's message to the Japanese emperor, which was sent on the night of December 6 and did not reach the emperor until a few minutes before the Japanese attack. Even Hull admits that it was concocted and sent only for the diplomatic "record."

The evasions and omissions in treating the immediate background of Pearl Harbor would require more than the space of this review for a mere listing. It is either directly implied or specifically stated that the Washington authorities had little reason to expect any attack at Pearl Harbor, even on December 7, 1941, that the reception of the Japanese reply to Hull on December 6-7 did not make Roosevelt feel certain about anything beyond the probability of war, that Gen. Marshall was hardly on the alert in first taking a leisurely horseback ride and then getting to his office at nearly 11:30 on the morning of December 7 and that he then did his best immediately to warn General Short by the most rapid available means of communication. Theobald's refutation of all this is not mentioned, nor is his book listed in the bibliography.

Some vital items are omitted from the Pearl Harbor account: the fact that, of all the American outposts that the Japanese might have attacked, they made inquiry only through their espionage agents about the situation at Pearl Harbor and that this careful checking and reporting by Japanese spies went on for months in full knowledge of the Washington military and political leaders; that Pearl Harbor had been denied a decoding (Purple) machine as early as April 1941, although one was even sent to Singapore; the total omission of the "East Wind, Rain" message, picked up on December 4 and making it clear that war was imminent and that it would be against the United States and Great Britain; the fact that by around 8:30 on the morning of the 7th, Adm. Stark was in his office and realized that war would break out at any moment, surely by 1:00 p.m., but refused to warn Kimmel; that Marshall sent his already absurdly delayed warning to Short about noon on December 7 by ordinary commercial radio, not even marked "urgent"; that the commander of the Japanese task force moving to attack Pearl Harbor had been ordered to turn back if any diplomatic settlement had been reached; and that Nomura and Kurusu were unaware of the impending Pearl Harbor attack when they delivered the Japanese reply to Hull on the afternoon of the 7th. Nevertheless, Professor Drummond's treatment of the background of Pearl Harbor is preferable to that of Herbert Feis, who avoids dealing with the damaging evidence against Roosevelt by virtually ignoring the events of December 3 to 7, or that of Langer and Gleason, who go to the utterly preposterous extreme of stating that: "Of Hawaii there was apparently no thought" on the part of Roosevelt and his circle on December 6 and 7. Just where Marshall was on the night of December 6, 1941, perhaps the most dramatic night of his life, remains a major unsolved mysteries of the Pearl Harbor fiasco.

Prior to the Congressional investigation of Pearl Harbor, Marshall had been frequently pictured as having a simply prodigious memory akin to that of Lord Macaulay, when questioned by the Congressional Committee early in December 1945, he maintained that he could not recall where he spent this momentous night. If Senator Homer Ferguson had revived the Pearl Harbor investigation in 1947, when the Republicans controlled Congress, instead of making his disastrous foray into the doings of Howard Hughes and his "cuties," this mystery could have been solved by subpoenaing the orderlies assigned to accompany Marshall on the night of December 6.

Only a complete simpleton could imagine that Marshall did not actually recall where he was on the night of December 6. Hence, it is evident that his denial must have been motivated by a desire to cover up an embarrassing reality. Since Marshall was a good family man of exemplary personal habits, there is little likelihood that he needed to conceal any morally shady behavior on that crucial night. He certainly did not spend the night in a brothel, a gambling den, or the apartment of a mistress. Confession of where he was on the night of the 6th must have involved something politically rather than morally embarrassing to Marshall and his administrative superiors. If this be true, then it follows rather directly that he must have been in conference with Roosevelt. There would have been no reason for his hiding the fact that he visited Stimson or any other member of the Cabinet or the military forces. But the revelation that he had visited Roosevelt would have opened Marshall to sharp questioning by Senator Ferguson as to what went on at such a meeting, a matter which would have been delicate, to say the least, in the light of Marshall's strange behavior on the following day (December 7).

The Washington newspaperman who is best informed on this particular item, has informed me personally that he has evidence which leads him to feel certain that Marshall was summoned to the White House on the night of the 6th, after Lieutenant Schuiz had delivered the first 13 portions of the Japanese reply to Hull, to Roosevelt and Hopkins in the White House. It may well be that Marshall then and there received his orders from Roosevelt to stay away from his office as long as possible the next morning and not send Short any warning before noon, which would be far too late for Short to take any defensive action that might scare off the Japanese from an attack on Pearl Harbor. Since we know that Roosevelt talked to Stark on the phone after the latter left the theater on the night of the 6th, he may well have then given Stark his orders not to warn Admiral Kimmel at Pearl Harbor. As Stark knew by about 8:30 on the morning of the 7th that the Japanese were in all probability going to make an immediate attack on Pearl Harbor, presumably at 1:00 p.m. Washington time, and yet never warned

Kimmel, such action on the part of an intelligent and patriotic officer can only be explained on the basis of his having been ordered by Roosevelt not to send any warning.

When, between 8:30 and 9:00 on the morning of December 7, Stark received the Japanese message indicating the attack at 1:00 p.m., he, "cried out in great alarm" and exclaimed: "My God, this means war! I must get word to Kimmel at once!" He did nothing of the kind and his astounding failure to do so has never been explained. Maybe his exclamation was the automatic response of a trained naval officer and that his later lapse was the result of recalling his phone conversation with Roosevelt the previous night. Anyone with a better explanation is welcome to produce it.

If Stark had been free to act in an independent and unhampered manner, there is no doubt that he would have remained awake and alert all night on December 6, seeking all possible information as to the time of the Japanese attack. At least, he would have demanded that all information of this sort be brought to him immediately. The Japanese message which indicated that the attack on Pearl Harbor would come at 1:00 p.m. Washington time was available at the Navy Department at 5:00 a.m. Had Stark been ready to receive this information, some seven hours before the attack, and immediately transmitted it to Kimmel, there would have been plenty of time to have moved the fleet out of the harbor and dispersed it in battle formation. Short could have put his planes in the air and gotten the anti-aircraft guns in readiness. There was still time for an effective warning at 9:00 a.m. We now know that had all this taken place the Japanese task force would have turned tail and started back home without even trying to drop one bomb.

Professor Drummond calls Kimmel's failure to go on the alert without any warning, "unaccountable."

Apologists for Roosevelt grow indignant when such cogent and highly plausible circumstantial evidence is brought forth without absolute documentary proof. But it fits in with the logic of the circumstances and developments very perfectly and explains otherwise completely mysterious actions of the utmost importance. Such protests from the Roosevelt partisans come with poor logic when they, themselves, support such statements as those of Langer and Gleason, Feis, Millis and Jonathan Daniels, who contend that Roosevelt and his group had no idea or evidence whatever that Pearl Harbor would be attacked and were completely surprised by the assault.

This contention is disproved by a mountain of evidence. No evidence has been produced to prove that Roosevelt did not order Marshall and Stark to refrain from warning Short and Kimmel in time to avert the Japanese attack. In the light of the fact that both Marshall and Stark knew by the night of the 6th that there was every probability that the Japanese might strike at Pearl Harbor the next day, there seem to be only three possible explanations of why they did not warn Short and Kimmel: that they were idiots; that they were traitors; or that they had orders from Roosevelt not to do so. The last explanation appears the most plausible.

The present writer has been criticized by partisans of Roosevelt for listing these three possibilities. I have repeatedly challenged these critics to list other possibilities. They have not taken up the challenge. They cling still to the thesis that Roosevelt was completely surprised by the Pearl Harbor attack—that he had no idea it was in the making. Professor W.L. Langer puts this concisely: "Of Hawaii there apparently was no thought." Readers of the material in this present review may form their own opinion of the plausibility of this alternative.

Related Reading on FDR & the Pearl Harbor Disaster

Deceit at Pearl Harbor: From Pearl Harbor to Midway, by Commander Landis. A vast array has been published about Pearl Harbor since WWII. This book is unique since it was written by the last remaining member of Adm. Husband Kimmel's staff as existed on Dec. 7, 1941. Read of purposeful provocations designed to get Japan to strike the U.S. and, ignored radar warnings. Much of the content will shock its readers as the little-publicized events are revealed for the first time. #346, softcover, 270 pgs., ***$17.***

Pearl Harbor Betrayed, by Michael Gannon. Taking up the pen to describe the scapegoating of Admiral Kimmel by the government as well as the betrayal by one he considered his comrade, General Short, the author writes a devastating account of treachery and deceit. #344, softcover, 339 pgs., ***$16.***

Roosevelt's Secret War: FDR and WWII Espionage, by Joseph E. Persico. Every year, new books appear dealing with President Franklin Delano Roosevelt. We recommend this one, although by an establishment historian, because of insides and nuances of Roosevelt's duplicity toward the American people and even those who supported him here and abroad. He was an unabashed anti-Semite, and so was his wife, until it became politically dangerous to be so. Great read; lots of good information from a rare perspective. #329, hardcover, 564 pgs., ***$35.***

The New Dealer's War, by Thomas Fleming. This book is vitally important in explaining the reasons why FDR so closely supported Joseph Stalin. He gave the dictator everything he wanted both before and after the Second World War. The author details Roosevelt's extreme liberalism, his support of Communist aims, his placement in the highest levels of American government of known Soviet agents and his strong wish to have left wing fanatic Henry Wallace as his Vice President in 1944. #285, hardcover, 600 pgs., ***$35.*** #285a softcover ***$18.***

Order any of these books from TBR Book Club using the handy ordering coupon on page 80 of this issue or call 1-877-773-9077 toll free and charge your order to Visa or MasterCard.

It would appear that Roosevelt partisans will never concede his responsibility for the failure to warn the Pearl Harbor commanders unless Revisionist historians produce a full confession in his own handwriting, signed by a notary public, with the notary's commission attested by a county clerk. Such a document is not likely to be produced. Roosevelt and his circle had been alarmed on December 5 and 6 lest the Japanese might move deep into the South Pacific and compel Roosevelt to make war, even though the Japanese did not attack American territory or vessels. Roosevelt had approved a secret promise made to the British and Dutch at Singapore, late in April 1941, to do just this, a violation of his 1940 campaign pledge. But when Schuiz brought to Roosevelt the Japanese reply on the night of December 6, all such worries vanished. On the 7th, Roosevelt was fully relaxed over his stamp collection. Meanwhile Harry Hopkins fondled Fala, the president's Scotty terrier.

I offer here only a few samples of Professor Drummond's statements which support the Revisionist position. The un-neutral attitude of the Roosevelt administration is conceded by the statement on page 376: "Although neutrality remained its official text, every major aspect of United States policy was thus (by early 1940) oriented toward Great Britain and France." Again, it is remarked that the United States was virtually at war by the middle of March 1941: "By the middle of March 1941, therefore, the United States had assumed almost its full place in the world crisis. Nothing short

of an immediate declaration of war could have rendered its alignments more clear."

One of the most important admissions is the explicit and repeated statement that, from June 22, 1941, onward, Stalin seemed far more concerned about what he could grab after the war was over than in sound military strategy and the best means of winning the war. Nothing could make clearer the mistake of Churchill and Roosevelt in expecting Stalin to be interested in war for idealism, democracy, peace or justice. He showed his hand from the start. His policies and demands flew in the face of the quasi-bogus Atlantic Charter.

Stalin's attitudes and policies were well known to Churchill and Roosevelt many weeks before Pearl Harbor. They attested to the wisdom of the pleas made after Hitler's invasion of Russia in June 1941, by former-President Hoover and Senators Taft and Truman, that the United States remain aloof from the conflict and permit the two dictators to battle themselves to a stalemate which would leave them both in too weak a condition to offer any threat to democratic countries. Again, it is acknowledged that Japan was really forced into war by the economic acts and diplomatic aggression of Spring 1958.

In discussing the efforts of Prince Konoye to meet Roosevelt in August and September 1941 and preserve peace, Professor Drummond details fully (306) the fact that Konoye was willing to agree in advance to "the four principles laid down by Hull in April as a basis for a Japanese-American settlement." In the light of the effort of Professor Drummond and other anti-Revisionist historians to demonstrate that Roosevelt and his circle had no reason to believe that there was any basis for fearing a Japanese attack on Pearl Harbor in early December 1941, it may be useful here to summarize briefly the more important, but by no means all of the evidence that refutes any such contention. First, as to the reasons for expecting that the attack would be made at Pearl Harbor.

For years before the Pearl Harbor attack, practice maneuvers of the American Navy in the Pacific had envisaged a surprise Japanese attack on Pearl Harbor and in 1938 the aircraft carrier *Saratoga* had launched a successful surprise attack on Pearl Harbor from a point only a hundred miles distant. It was well recognized by the American Navy that Japan could not rationally risk a war with the United States unless it could deal an initial smashing blow against our Pacific fleet. Leading naval officers, including Admirals Stark and Richardson, had opposed bottling up the main Pacific fleet at Pearl Harbor, where the ships would be exposed like "sitting ducks" to a surprise Japanese attack. Roosevelt was so annoyed by the opposition of Admiral Richardson, commander-in-chief of the Pacific fleet, that he removed Richardson from his post.

Ambassador Grew had sent a warning from Tokyo that he had received an authentic "leak" to the effect that, in the event of a war between the United States and Japan, the latter would launch its part of the hostilities by a surprise attack on Pearl Harbor. The leading Washington authorities then admitted the probable validity of this warning. Most important of all was the fact that, of all possible points of attack on American outposts, the Japanese demanded reports on American military and naval details only at Pearl Harbor from their espionage agents, but they did lay great emphasis on the Pearl Harbor reports and after November 15, 1941, required that they be turned in at least twice a week. All this was well known to Washington authorities for months as a result of our breaking the Japanese code in August 1940.

On December 3, a crucial Japanese message ordering the destruction of code machines and documents in all the main Japanese embassies was intercepted. This was recognized as proof of war at any moment. The next question was whether the war would be against Russia or against the United States and Britain. This was settled when the "East Wind, Rain" message was picked up on the 4th. Through previous intercepts, our Intelligence staff knew that this meant that the war would be against the United States and Britain, not against Russia. By the late afternoon of the 6th, the Japanese reply to Hull's ultimatum began to come in and it was immediately apparent that this rejected the ultimatum and would break off diplomatic relations. By 8:00 on the morning of December 7, the decoded final point in the Japanese reply to Hull and an accompanying message to the Japanese envoys were made available. Therefore, by morning on December 7, both the time and place of the Japanese attack were known to the top political and military authorities in Washington.

The exact time when Roosevelt ordered Marshall and Stark not to warn Short and Kimmel is not known. It has been suggested that it might have been when Roosevelt phoned Stark late on the night of the 6th and during his likely conference with Marshall in the White House that same night. Others think it must have been as early as the alarming intercepts of November 28 and December 3 and 4.

Robert A. Theobald, who has made the most careful study of the subject, logically concludes that it must have been before the afternoon of the 6th. By mid-afternoon of that day the Army Intelligence had decoded the so called Japanese Pilot Message which announced that the ominous reply to Hull's ultimatum was about to be delivered. As Theobald concludes: "The Washington silence which followed the receipt of the Pilot Message was the most vital key to the Pearl Harbor story. War, within 24 hours, initiated by a surprise attack which, according to all evidence, would be delivered on the U.S. Fleet in Hawaii, stared Marshall and Stark in the face from that moment onward and they made no move during 21 of the 22 hours which intervened before the attack to inform Kimmel and Short. Some of this evidence is admitted, even reluctantly, by Roosevelt apologists, unless they prefer to dodge the issue by ignoring most of the events after November 26. But they try to go on defending the "surprise" doctrine and the "Day of Infamy" myth by contending that, just before the attack, Roosevelt and his associates had forgotten all about Pearl Harbor in their momentary panic of December 5 and 6—mainly on the 6th—lest the mounting Japanese naval movements into the south Pacific would compel Roosevelt to make good on the secret agreement of April 1941 with the British and Dutch to go to war even though the Japanese did not attack American territory or ships.

This would, indeed, have been most embarrassing to Roosevelt. It would not only have been contrary to the Democratic campaign pledge of 1940, but would have deprived Roosevelt of the indispensable popular support which he could count on in the event of a prior Japanese attack, especially a surprise attack. Therefore, there is no doubt that he and the war group in Washington were actually in a panic on the 6th when they received the news of the advancing Japanese ship movements in the South Pacific.

But this temporary excitement and distraction ended on the evening of December 6, when Schuiz brought to the president the Japanese reply to Hull. Roosevelt could then breathe a sigh of relief, return to the Pearl Harbor situation, and see to it that Short and Kimmel had no warning which would incite them to take any steps that might scare off the Japanese task force from executing its mission at Pearl Harbor. Indeed, it is evident that the panic on the 6th

GETTY/NEWSMAKERS

An explosion at the Naval Air station December 7, 1941, on Ford Island, Pearl Harbor during the Japanese attack. Sailors stand amid wreckage watching as the USS Shaw *explodes in the center background. The lies and myths of the Pearl Harbor saga stagger the mind. Only recently have the innocence of Husband Kimmel et al. as well as the reality of the decoded MAGIC documents been publicized to the public and only in journals like* THE BARNES REVIEW.

was based more on political fears than strategic realism. There was little probability that the Japanese would launch a war against the United States in the South Pacific without first attempting to destroy the American fleet and this was anchored helplessly at the docks of Pearl Harbor.

It is also obvious that any Washington panic as late as the 5th or 6th of December provides no excuse whatever for the failure of Roosevelt, Marshall and Stark to warn Short and Kimmel in ample time. The sending of the Hull ultimatum on November 26, the intercept of the 28th revealing the imminent breaking off of diplomatic relations, the intercept of December 3 concerning the destruction of all Japanese code machines and the intercept of the 4th making it certain that the imminent attack would be against the United States and Britain, all came before the 5th.

The Revisionist historian who has made the most exhaustive study of the nature and amount of anti-war sentiment in the United States on the eve of Pearl Harbor has come to the conclusion that the only real panic on the part of Roosevelt and the war party in the White House was one based on the fear that the Japanese might not attack Pearl Harbor. Anti-war sentiment was so strong and widespread throughout the nation, even as late as December 6, 1941, that Roosevelt realized that he simply had to have a Japanese attack on American territory and forces to lead the United States into war with any success and popular enthusiasm.

Striking confirmation of the previous assertion that the intercepts of Japanese messages provided ample prior knowledge of the impending attack on Pearl Harbor has recently come to us from British sources: London had a "Purple" machine which had been denied to Short and Kimmel.

Gen. John N. Kennedy, director of military operations in World War II, has recently published his memoirs, *The Business of War*. In these memoirs he reveals the fact that the British had picked up the information on December 3 that the Japanese were about to attack. This accords definitely with what we know about the Japanese messages, for it was on the 3rd that they ordered the destruction of the coding machines and diplomatic documents in their embassies, an act that was universally recognized as indicating the immediate onset of war. There is little doubt that the British believed that this attack would take place at Pearl Harbor.

It is highly likely that the able and alert British intelligence service would have picked up the Japanese messages directing their espionage agents to report on American military and naval activities at Pearl Harbor and not elsewhere. Hence, there is every probability that Churchill was as fully aware of the coming attack as was Roosevelt.

One may rest assured that neither Churchill nor Kennedy made any effort to warn Roosevelt and urge him to alert the commanders at Pearl Harbor. They were far too eager for American entry to do that. Earlier, Kennedy had noted that: "I am sure that we can make a plan for losing the war, but the only way to end it quickly is to get America in. We must concentrate on that." And, on the 3rd, he observed: "Japan looks like coming into the war at once. If we can get America in we shall gain on balance in the long run."

Churchill heartily agreed. Whether Churchill and Roosevelt were in close secret communication between the 3rd and the 7th, while holding their breath in expectation of the Pearl Harbor attack, is not known at present, but it is highly likely that they were. ❖

The Bomb That Dropped on Hiroshima: Who Disagreed? A Compendium of Enlightening Quotes

It is often the case that many Americans fume at the suggestion that the atomic bombs dropped on Japan in later summer of 1945 were unnecessary. In fact, most of the foreign policy establishment in America was against the decision to use such weaponry on Japan, largely because that war had already been won. President Truman, of course, had different plans and the world has not been the same since. [For an analysis of the necessity of dropping the atom bombs on Japan, see TBR, May/June 2000, cover story by Harry Elmer Barnes. —Ed.]

COMPILED BY MICHAEL MCLAUGHLIN

DWIGHT EISENHOWER

". . . in [July] 1945. . . Secretary of War Stimson, visiting my headquarters in Germany, informed me that our government was preparing to drop an atomic bomb on Japan. I was one of those who felt that there were a number of cogent reasons to question the wisdom of such an act . . . the Secretary, upon giving me the news of the successful bomb test in New Mexico and of the plan for using it, asked for my reaction, apparently expecting a vigorous assent.

"During his recitation of the relevant facts, I had been conscious of a feeling of depression and so I voiced to him my grave misgivings, first on the basis of my belief that Japan was already defeated and that dropping the bomb was completely unnecessary and, secondly, because I thought that our country should avoid shocking world opinion by the use of a weapon whose employment was, I thought, no longer mandatory as a measure to save American lives. It was my belief that Japan was, at that very moment, seeking some way to surrender with a minimum loss of 'face.' The Secretary was deeply perturbed by my attitude."

—Dwight Eisenhower, *Mandate For Change*, 380

In a *Newsweek* interview, Eisenhower again recalled the meeting with Stimson: ". . . the Japanese were ready to surrender and it wasn't necessary to hit them with that awful thing."

—"Ike on Ike," *Newsweek*, 11/11/63

ADMIRAL WILLIAM D. LEAHY
Chief of Staff to Franklin Roosevelt and Harry Truman

"It is my opinion that the use of this barbarous weapon at Hiroshima and Nagasaki was of no material assistance in our war against Japan. The Japanese were already defeated and ready to surrender because of the effective sea blockade and the successful bombing with conventional weapons.

"The lethal possibilities of atomic warfare in the future are frightening. My own feeling was that in being the first to use it, we had adopted an ethical standard common to the barbarians of the Dark Ages. I was not taught to make war in that fashion and wars cannot be won by destroying women and children."

—William Leahy, *I Was There,* 441.

HERBERT HOOVER

On May 28, 1945, Hoover visited President Truman and suggested a way to end the Pacific war quickly: "I am convinced that if you, as President, will make a short-wave broadcast to the people of Japan—tell them they can have their Emperor if they surrender, that it will not mean unconditional surrender except for the militarists—you'll get a peace in Japan—you'll have both wars over."

—Richard Norton Smith, *An Uncommon Man: The Triumph of Herbert Hoover*, 347.

On August 8, 1945, after the atomic bombing of Hiroshima, Hoover wrote to *Army and Navy Journal* publisher Colonel John Callan O'Laughlin, "The use of the atomic bomb, with its indiscriminate killing of women and children, revolts my soul."

From Gar Alperovitz, *The Decision to Use the Atomic Bomb*, 635.

". . . [T]he Japanese were prepared to negotiate all the way from February 1945 . . . up to and before the time the atomic bombs were dropped; . . . if such leads had been followed up, there would have been no occasion to drop the [atomic] bombs."

—From Barton Bernstein in Philip Nobile, ed., *Judgment at the Smithsonian*, 42.

Hoover biographer Richard Norton Smith has written: "Use of the bomb had besmirched America's reputation, he [Hoover] told friends. It ought to have been described in graphic terms before being flung out into the sky over Japan."

—Richard Norton Smith, *An Uncommon Man: The Triumph of Herbert Hoover*, 349-350.

In early May of 1946 Hoover met with General Douglas MacArthur. Hoover recorded in his diary, "I told MacArthur of my memorandum of mid-May 1945 to Truman, that peace could be had with Japan by which our major objectives would be accomplished. MacArthur said that was correct and that we would have avoided all of the losses, the Atomic bomb and the entry of Russia into Manchuria."

—From Gar Alperovitz, *The Decision to Use the Atomic Bomb*, 350-351.

GENERAL DOUGLAS MACARTHUR

MacArthur biographer William Manchester has described MacArthur's reaction to the issuance by the Allies of the Potsdam Proclamation to Japan: ". . . the Potsdam declaration in July, demand[ed] that Japan surrender unconditionally or face 'prompt and utter destruction.' MacArthur was appalled. He knew that the Japanese would never renounce their emperor and

that without him an orderly transition to peace would be impossible anyhow, because his people would never submit to Allied occupation unless he ordered it. Ironically, when the surrender did come it was conditional and the condition was a continuation of the imperial reign. Had the General's advice been followed, the resort to atomic weapons at Hiroshima and Nagasaki might have been unnecessary."

William Manchester, *American Caesar: Douglas MacArthur 1880-1964*, 512.

Norman Cousins was a consultant to General MacArthur during the American occupation of Japan. Cousins writes of his conversations with MacArthur, "MacArthur's views about the decision to drop the atomic bomb on Hiroshima and Nagasaki were starkly different from what the general public supposed." He continues, "When I asked General MacArthur about the decision to drop the bomb, I was surprised to learn he had not even been consulted. What, I asked, would his advice have been? He replied that he saw no military justification for the dropping of the bomb. The war might have ended weeks earlier, he said, if the United States had agreed, as it later did anyway, to the retention of the institution of the emperor."

Norman Cousins, *The Pathology of Power*, 65, 70-71.

JOSEPH GREW

Undersecretary of State

In a February 12, 1947, letter to Henry Stimson (Secretary of War during the Second World War), Grew responded to the defense of the atomic bombings Stimson had made in a February 1947 *Harpers* magazine article: ". . . in the light of available evidence I myself and others felt that if such a categorical statement about the [retention of the] dynasty had been issued in May, 1945, the surrender-minded elements in the [Japanese] government might well have been afforded by such a statement a valid reason and the necessary strength to come to an early clear-cut decision.

"If surrender could have been brought about in May, 1945, or even in June or July, before the entrance of Soviet Russia into the [Pacific] war and the use of the atomic bomb, the world would have been the gainer."

—Grew quoted in Barton Bernstein, ed., *The Atomic Bomb*, 29-32.

JOHN McCLOY,

Assistant Secretary of War

"I have always felt that if, in our ultimatum to the Japanese government issued from Potsdam [in July 1945], we had referred to the retention of the emperor as a constitutional monarch and had made some reference to the reasonable accessibility of raw materials to the future Japanese government, it would have been accepted. Indeed, I believe that even in the form it was delivered, there was some disposition on the part of the Japanese to give it favorable consideration. When the war was over I arrived at this conclusion after talking with a number of Japanese officials who had been closely associated with the decision of the then-Japanese government, to reject the ultimatum, as it was presented. I believe we missed the opportunity of effecting a Japanese surrender, completely satisfactory to us, without the necessity of dropping the bombs."

—McCloy quoted in James Reston, *Deadline*, 500.

An aerial view of Hiroshima showing the devastation caused by the single atomic bomb dropped on the city on August 6, 1945. It was estimated that between 6,000 and 10,000 corpses still lie under the ruins of the city that was 60 percent destroyed by the blast.

RALPH BARD

Undersecretary of the Navy

On June 28, 1945, a memorandum written by Bard the previous day was given to Secretary of War Henry Stimson. It stated, in part: "Following the three-power [July 1945 Potsdam] conference emissaries from this country could contact representatives from Japan somewhere on the China coast and make representations with regard to Russia's position [they were about to declare war on Japan] and at the same time give them some information regarding the proposed use of atomic power, together with whatever assurances the president might care to make with regard to the [retention of the] emperor of Japan and the treatment of the Japanese nation following unconditional surrender. It seems quite possible to me that this presents the opportunity which the Japanese are looking for.

"I don't see that we have anything in particular to lose in following such a program." He concluded the memorandum by noting, "The only way to find out is to try it out."

—Memorandum on the Use of S-1 Bomb, Manhattan Engineer District Records, Harrison-Bundy files, folder # 77, National Archives (also contained in: Martin Sherwin, *A World Destroyed*, 1987 edition, 307-308).

Later Bard related, ". . . it definitely seemed to me that the Japanese were becoming weaker and weaker. They were surrounded by the Navy. They couldn't get any imports and they couldn't export anything. Naturally, as time went on and the war developed in our favor it was quite logical to hope and expect that with the proper kind of a warning the Japanese would then be in a position to make peace, which would have made it unnecessary for us to drop the bomb and have had to bring Russia in. . . ."

—Quoted in Len Giovannitti and Fred Freed, *The Decision To Drop the Bomb*, 144-145, 324.

Bard also asserted, "I think that the Japanese were ready for peace and they already had approached the Russians and, I think, the Swiss. And that suggestion of [giving] a warning [of the atomic bomb] was a face-saving proposition for them and one that they could have readily accepted." He continued, "In my opinion, the Japanese war was really won before we ever used the atom bomb. Thus, it wouldn't have been necessary for us to disclose our nuclear position and stimulate the Russians to develop the same thing much more rapidly than they would have if we had not dropped the bomb."

"War Was Really Won Before We Used A-Bomb," *U.S. News and World Repor*t, 8/15/60, 73-75.

LEWIS STRAUSS
Special Assistant to the Secretary of the Navy

Strauss recalled a recommendation he gave to Secretary of the Navy James Forrestal before the atomic bombing of Hiroshima: "I proposed to Secretary Forrestal that the weapon should be demonstrated before it was used. Primarily it was because it was clear to a number of people, myself among them, that the war was very nearly over. The Japanese were nearly ready to capitulate. . . . My proposal to the Secretary was that the weapon should be demonstrated over some area accessible to Japanese observers and where its effects would be dramatic. I remember suggesting that a satisfactory place for such a demonstration would be a large forest of cryptomeria trees not far from Tokyo. The cryptomeria tree is the Japanese version of our redwood. I anticipated that a bomb detonated at a suitable height above such a forest. . . would lay the trees out in windrows from the center of the explosion in all directions as though they were matchsticks and, of course, set them afire in the center. It seemed to me that a demonstration of this sort would prove to the Japanese that we could destroy any of their cities at will . . . Secretary Forrestal agreed wholeheartedly with the recommendation. . . ."

Strauss added, "It seemed to me that such a weapon was not necessary to bring the war to a successful conclusion, that once used it would find its way into the armaments of the world."

—Quoted in Len Giovannitti and Fred Freed, *The Decision To Drop the Bomb*, 145, 325.

PAUL NITZE
Vice Chairman, U.S. Strategic Bombing Survey

In 1950 Nitze would recommend a massive military build-up, and in the 1980s he was an arms control negotiator in the Reagan administration. In July of 1945 he was assigned the task of writing a strategy for the air attack on Japan. Nitze later wrote: "The plan I devised was essentially this: Japan was already isolated from the standpoint of ocean shipping. The only remaining means of transportation were the rail network and intercoastal shipping, though our submarines and mines were rapidly eliminating the latter as well. A concentrated air attack on the essential lines of transportation, including railroads and (through the use of the earliest accurately targetable glide bombs, then emerging from development) the Kammon tunnels which connected Honshu with Kyushu, would isolate the Japanese home islands from one another and fragment the enemy's base of operations. I believed that interdiction of the lines of transportation would be sufficiently effective so that additional bombing of urban industrial areas would not be necessary.

"While I was working on the new plan of air attack. . . . [I] concluded that even without the atomic bomb, Japan was likely to surrender in a matter of months. My own view was that Japan would capitulate by November 1945."

—Paul Nitze, *From Hiroshima to Glasnost*, 36-37.

The U.S. Strategic Bombing Survey group, assigned by President Truman to study the air attacks on Japan, produced a report in July of 1946 that was primarily written by Nitze and reflected his reasoning:

"Based on a detailed investigation of all the facts and supported by the testimony of the surviving Japanese leaders involved, it is the Survey's opinion that certainly prior to 31 December 1945 and in all probability prior to 1 November 1945, Japan would have surrendered even if the atomic bombs had not been dropped, even if Russia had not entered the war and even if no invasion had been planned or contemplated."

—Quoted in Barton Bernstein, *The Atomic Bomb*, 52-56.

In his memoir, written in 1989, Nitze repeated: "Even without the attacks on Hiroshima and Nagasaki, it seemed highly unlikely, given what we found to have been the mood of the Japanese government, that a U.S. invasion of the islands [scheduled for November 1, 1945] would have been necessary."

—Paul Nitze, *From Hiroshima to Glasnost*, 44-45.

ALBERT EINSTEIN

Einstein was not directly involved in the Manhattan Project (which developed the atomic bomb). In 1905, as part of his Special Theory of Relativity, he made the intriguing point that a relatively large amount of energy was contained in and could be released from a relatively small amount of matter. This became best known by the equation $E=mc^2$. The atomic bomb was not based upon this particular theory but clearly illustrated the premise.

In 1939 Einstein signed a letter to President Roosevelt that was drafted by the scientist Leo Szilard. Received by FDR in October of that year, the letter from Einstein called for and sparked the beginning of U.S. government support for a program to build an atomic bomb, lest the Nazis build one first.

Einstein did not speak publicly on the atomic bombing of Japan until a year afterward. A short article on the front page of the *New York Times* contained his view: "Prof. Albert Einstein . . . said that he was sure that President Roosevelt would have forbidden the atomic bombing of Hiroshima had he been alive and that it was probably carried out to end the Pacific war before Russia could participate."

"Einstein Deplores Use of Atom Bomb,"
New York Times, 8/19/46, 1.

Regarding the 1939 letter to Roosevelt, Einstein's biographer, Ronald Clark, has noted: "As far as his own life was concerned, one thing seemed clear. 'I made one great mistake in my life,' he said to Linus Pauling, who spent an hour with him on the morning of November 11, 1954, '[Wh]en I signed the letter to President Roosevelt recommending that atom bombs be made; but there was some justification—the danger that the Germans would make them.' "

—Ronald Clark, *Einstein: The Life and Times*, 620.

LEO SZILARD

First scientist to conceive of how to make an atomic bomb, 1933

For many scientists, one motivation for developing the atomic bomb was to make sure Germany, well known for its scientific capabilities, did not get it first. This was true for Szilard, a Manhattan Project scientist.

"In the spring of '45 it was clear that the war against Germany would soon end and so I began to ask myself, 'What is the purpose of continuing the development of the bomb and how would the bomb be used if the war with Japan has not ended by the time we have the first bombs?".

Szilard quoted in Spencer Weart & Gertrud Weiss Szilard, ed., *Leo Szilard: His Version of the Facts*, 181.

After Germany surrendered, Szilard attempted to meet with President Truman. Instead, he was given an appointment with Truman's secretary of state to be, James Byrnes. In that meeting of May 28, 1945, Szilard told Byrnes that the atomic bomb should not be used on Japan. Szilard recommended, instead, coming to an international agreement on the control of atomic weapons before shocking other nations by their use: "I thought that it would be a mistake to disclose the existence of the bomb to the world before the government had made up its mind about how to handle the situation after the war. Using the bomb certainly would disclose that the bomb existed."

According to Szilard, Byrnes was not interested in international control: "Byrnes . . . was concerned about Russia's postwar behavior. Russian troops had moved into Hungary and Rumania and Byrnes thought it would be very difficult to persuade Russia to withdraw her troops from these countries, that Russia might be more manageable if impressed by American military might and that a demonstration of the bomb might impress Russia." Szilard could see that he wasn't getting though to Byrnes; "I was concerned at this point that by demonstrating the bomb and using it in the war against Japan, we might start an atomic arms race between America and Russia which might end with the destruction of both countries.".

—Szilard quoted in Spencer Weart & Gertrud Weiss Szilard, ed., *Leo Szilard: His Version of the Facts,* 184.

Two days later, Szilard met with J. Robert Oppenheimer, the head scientist in the Manhattan Project. "I told Oppenheimer that I thought it would be a very serious mistake to use the bomb against the cities of Japan. Oppenheimer didn't share my view." "'Well, said Oppenheimer, 'don't you think that if we tell the Russians what we intend to do and then use the bomb in Japan, the Russians will understand it?' 'They'll understand it only too well,' Szilard replied, no doubt with Byrnes's intentions in mind."

—Szilard quoted in Spencer Weart & Gertrud Weiss Szilard, ed., *Leo Szilard: His Version of the Facts*, 185; also William Lanouette, *Genius in the Shadows: A Biography of Leo Szilard,* 266-267.

THE FRANCK REPORT: POLITICAL & SOCIAL PROBLEMS

The race for the atomic bomb ended with the May 1945 surrender of Germany, the only other power capable of creating an atomic bomb in the near future. This led some Manhattan Project scientists in Chicago to become among the first to consider the long-term consequences of using the atomic bomb against Japan in World War II. Their report came to be known as the Franck Report and included major contributions from Leo Szilard (referred to above). Although an attempt was made to give the report to Secretary of War Henry Stimson, it is unclear as to whether he ever received it.

International control of nuclear weapons for the prevention of a larger nuclear war was the report's primary concern: "If we consider international agreement on total prevention of nuclear warfare as the paramount objective and believe that it can be achieved, this kind of introduction of atomic weapons [on Japan] to the world may easily destroy all our chances of success. Russia . . . will be deeply shocked. It will be very difficult to persuade the world that a nation which was capable of secretly preparing and suddenly releasing a weapon, as indiscriminate as the rocket bomb and a thousand times more destructive, is to be trusted in its proclaimed desire of having such weapons abolished by international agreement. . . ."

The Franck Committee, which could not know that the Japanese government would approach Russia in July to try to end the war, compared the short-term possibility of saving lives by using the bomb on Japan with the long-term possible massive loss of lives in a nuclear war: ". . . looking forward to an international agreement on prevention of nuclear warfare—the military advantages and the saving of American lives, achieved by the sudden use of atomic bombs against Japan, may be outweighed by the ensuing loss of confidence and wave of horror and repulsion, sweeping over the rest of the world. . . ."

The report questioned the ability of destroying Japanese cities with atomic bombs to bring surrender when destroying Japanese cities with conventional bombs had not done so. It recommended a demonstration of the atomic bomb for Japan in an unpopulated area. Facing the long-term consequences with Russia, the report stated prophetically:

"If no international agreement is concluded immediately after the first demonstration, this will mean a flying start of an unlimited armaments race. . . ."

The report pointed out that the United States, with its highly concentrated urban areas, would become a prime target for nuclear weapons and concluded: "We believe that these con-

siderations make the use of nuclear bombs for an early, unannounced attack against Japan inadvisable. If the United States would be the first to release this new means of indiscriminate destruction upon mankind, she would sacrifice public support throughout the world, precipitate the race of armaments and prejudice the possibility of reaching an international agreement on the future control of such weapons. . . ."

"Political and Social Problems," Manhattan Engineer District Records, Harrison-Bundy files, folder # 76, National Archives (also contained in: Martin Sherwin, *A World Destroyed*, 1987 edition, 323-333).

ELLIS ZACHARIAS
Deputy Director of the Office of Naval Intelligence

Based on a series of intelligence reports received in late 1944, Zacharias, long a student of Japan's people and culture, believed the Japan would soon be ripe for surrender if the proper approach were taken. For him, that approach was not as simple as bludgeoning Japanese cities: ". . .while Allied leaders were immediately inclined to support all innovations however bold and novel in the strictly military sphere, they frowned upon similar innovations in the sphere of diplomatic and psychological warfare."

—Ellis Zacharias, "The A-Bomb Was Not Needed," *United Nations World*, Aug. 1949, 29.

Zacharias saw that there were diplomatic and religious (the status of the emperor) elements that blocked the doves in Japan's government from making their move: "What prevented them from suing for peace or from bringing their plot into the open was their uncertainty on two scores. First, they wanted to know the meaning of unconditional surrender and the fate we planned for Japan after defeat. Second, they tried to obtain from us assurances that the emperor could remain on the throne after surrender."

—Ellis Zacharias, "Eighteen Words That Bagged Japan," *Saturday Evening Post*, 11/17/45, 17.

To resolve these issues, Zacharias developed several plans for secret negotiations with Japanese representatives; all were rejected by the U.S. government. Instead, a series of psychological warfare radio broadcasts by Zacharias was later approved. In the July 21, 1945, broadcast, Zacharias made an offer to Japan that stirred controversy in the U.S.: surrender based on the "Atlantic Charter." On July 25th, the U.S. intercepted a secret transmission from Japan's foreign minister, Togo, to their ambassador to Moscow, Sato, who was trying to set up a meeting with the Soviets to negotiate an end to the war. The message referred to the Zacharias broadcast and stated: ". . . [S]pecial attention should be paid to the fact that at this time the United States referred to the Atlantic Charter. As for Japan, it is impossible to accept unconditional surrender under any circumstances, but we should like to communicate to the other party through appropriate channels that we have no objection to a peace based on the Atlantic Charter."

—U.S. Dept. of State, "Foreign Relations of the United States: Conference of Berlin (Potsdam) 1945," vol. 2, 1260-1261.

But on July 26th, the U.S., Great Britain and China publicly issued the Potsdam Proclamation demanding "unconditional surrender" from Japan. Zacharias later commented on the favorable Japanese response to his broadcast: "But though we gained a victory, it was soon to be canceled out by the Potsdam Declaration and the way it was handled. Instead of being a diplomatic instrument, transmitted through regular diplomatic channels and giving the Japanese a chance to answer, it was put on the radio as a propaganda instrument pure and simple. The whole maneuver, in fact, completely disregarded all essential psychological factors dealing with Japan."

Zacharias continued, "The Potsdam Declaration, in short, wrecked everything we had been working for to prevent further bloodshed. . . . "Just when the Japanese were ready to capitulate, we went ahead and introduced to the world the most devastating weapon it had ever seen and, in effect, gave the go-ahead to Russia to swarm over Eastern Asia. Washington decided that Japan had been given its chance and now it was time to use the A-bomb. I submit that it was the wrong decision. It was wrong on strategic grounds. And it was wrong on humanitarian grounds."

—Ellis Zacharias, "How We Bungled the Japanese Surrender," *Look*, 6/6/50, 19-21.

GENERAL CARL 'TOOEY' SPAATZ,
In charge of Air Force operations in the Pacific

General Spaatz was the person who received the order for the Air Force to "deliver its first special bomb as soon as weather will permit visual bombing after about 3 August 1945. . . ." (Leslie Groves, *Now It Can Be Told*, 308). In a 1964 interview, Spaatz explained: "The dropping of the atomic bomb was done by a military man under military orders. We're supposed to carry out orders and not question them."

In the same interview, Spaatz referred to the Japanese military's plan to get better peace terms and he gave an alternative to the atomic bombings: "If we were to go ahead with the plans for a conventional invasion with ground and naval forces, I believe the Japanese thought that they could inflict very heavy casualties on us and possibly as a result get better surrender terms. On the other hand if they knew or were told that no invasion would take place [and] that bombing would continue until the surrender, why I think the surrender would have taken place just about the same time."

—Herbert Feis Papers, Box 103, NBC Interviews, "Carl Spaatz interview by Len Giovannitti," Library of Congress.

BRIGADIER GENERAL CARTER CLARKE
Military intelligence officer in charge of preparing intercepted Japanese cables for Truman and advisors

". . . when we didn't need to do it and we knew we didn't need to do it and they knew that we knew we didn't need to do it, we used them as an experiment for two atomic bombs."

—Quoted in Gar Alperovitz, *The Decision to Use the Atomic Bomb*, 359.

Liverpool-born Michael McLaughlin has earned a considerable reputation as a political organizer and Revisionist on issues relating to the Third Reich and WWII. He is the author of Triumph of Reason—The Thinking Man's Hitler *among other books.*

The Republic of Poland During World War II

By Prof. Dr. Ataullah Bogdan Kopanski, Ph.D.

Contrary to the myths of the academic establishment, Polish Jews were far from mistreated by the Germans. In fact, the reality was that the ghetto administration, run by powerful rabbis and their corrupt enforcers, was the main conduit for abusive treatment. In comparison, Nazi methods can be seen as preferable.

Under the German occupation, the population of Poland was divided into four ethno-racial groups: 1) Aryan *Reichsdeutches*, or the full citizens of prewar Germany; 2) *Volksdeutsches*, or the ethnic German minority of prewar Poland; 3) Polonized Germanic peoples, such as Silesians and *Tatra Goralenvolk*; 4) *Nichtdeutsches*, or non-Germanic peoples, such as the Slavs, Gypsies and Jews.

According to the outlines of the *Generalpan-Ost*, the western provinces of prewar Poland were incorporated into Germany. In the prewar central Poland, the German military authority established a "General Government" with a administrative center in the medieval city of Krakow, the old capital of "White Croatia." After the liberation of western Ukraine from Soviet occupation, the Germans added Galicia, with the old city of Lemberg (Lvov), to the Polish entity.

Polish Jews received a kind of cultural autonomy and home rule in their traditional urban *shtetls* and the newly established quarters for the Jews transferred from other parts of Europe. Their standard of life was similar to the contemporary Palestinian refugee camps in Gaza and the West Bank, although the Polish Jews feared little from German tanks and bulldozers.

Fewer than 2 million Polish Jews lived in the segregated ghettos of Warsaw, Lodz, Bialystok, Vilnius, Krakow, Lvov and Lublin. These autonomous communities were theoretically run by the *kahals* or Jewish authorities. But in reality, the *shtetls* had been controlled by the so-called "Jewish kings" or mobsters. Chaim Romkowski, a powerful gang leader, ruled over the ghetto of Lodz. Abba Kovner, a boss of Jewish mafia from Nalewki, controlled the ghetto of Warsaw. In 1940, Chaim Romkowski printed postal stamps of the Jewish Authority with his own picture inside the "Star of David." He appointed himself as the high commissioner for marriages. Abraham (or Avram) Gancwajch the unofficial finance minister of the Jewish ghetto in Warsaw, ruthlessly collected huge amounts of taxes from the Jewish inhabitants. He had his own police force of 300 young Jews, who effectively extorted taxes from both Ashkenazic and Sephardic Jews.[1]

Gancwajch's cops were armed with clubs and revolvers. They controlled the distribution of food, medicines and money sent by the Jewish relief organizations from United States and the Red Cross to the impoverished dwellers of these autonomous areas. The Jewish police (*Judenratz*) closely collaborated with the German Gestapo, *Schupo* and Polish "Blue Police." *Judenratz* troopers were able to quell riots and street violence against the corrupt Zionist leadership. On the hope of emigration to the United States, Canada and Palestine, the Jewish authorities made a lot of money. The "Judenrats" sold foreign currency at an exorbitant rate. In 1941, one U.S. dollar was sold at 10 to 20 Reichsmarks (RM) while the official rate in the Aryan sectors of German-occupied Poland was only 4.20 RM.[2]

Almost all of these unscrupulous Jewish "kings" were megalomaniacs and anti-religious zealots. Eliezer Greenbaum, a supervisor of the refugee camp for Hungarian Jews near Warsaw (son of Yitzak Greenbaum, an acting chairman of the Nazi-backed Committee for European Jewry) hated religious Jews. He personally tortured to death three rabbis: Heller, Shilover and Rebbetzin. After the end of World War II, Eliezer as a "survivor of Nazi horror" emigrated to a newly created Israel, where he was recognized by one of his victims and assassinated in Tel-Aviv. Alfred Nussing, the leading Zionist ideologist and a close friend of Theodore Herzl, was an informer for the Gestapo in Warsaw.[3]

The children in the exclusively Jewish part of Warsaw starved in 1942 because the local Zionist relief organization led by Stephen Wise and the "*Mizrachi*" group organized a boycott of the food packages delivered by international and German aid organizations to the Jewish residents.

Those "suspected hostile individuals" had been routinely mistreated and humiliated by the overzealous low-rank prison guards recruited mostly from the German and Eastern European rabble. Gestapo officers also sometimes used excessive physical pressure

during harsh investigations.[4]

They frequently violated the rights of arrested persons and many "suspected terrorists and bandits" died during investigations. Like the modern Israeli Mossad, Shin bet, the KGB and the Tunisian or Egyptian *Muhabarat*, the Gestapo ignored the continuous reports of the commissions monitoring the violation of human rights. The Nazi concentration camps were modeled on the British concentration camps established for the defiant white Afrikaner men, women and children during the Boer War in South Africa. Conditions of the confinement in many German camps were similar to the notorious Israeli detention camps of Ansar I, II and III built in Israeli-occupied south Lebanon and in the Negev Desert.

And at the end of war, when shortage of food and fuel immobilized the usually well-functioning German state machine, thousands of prisoners died from malnutrition, exhaustion and diseases. The detainees and deportees worked in factories and mines but their food rations were insufficient and work conditions were often very harsh, so that many prisoners, mostly those from the urban elite unaccustomed to manual labor, photographed by American, British and Soviet war correspondents, resembled human skeletons. Typhoid was the greatest killer in the concentration camps and war-ridden cities in Europe, Asia and Africa. During World War I, typhus epidemics killed 5 million Poles, Russians, Romanians and Jews. At the close of World War II, typhus "caused devastating epidemics among refugees and displaced persons, particularly in the German concentration camps."[5]

Jewish historian Gitta Sereny stated in the British *New Statesman* (Nov. 2, 1979) that Auschwitz-Birkenau "was not an extermination camp for Jews; and the revolting smell coming out of the chimneys of Auschwitz was not from the burning of dead bodies, but from the manufacturing process of Buna synthetic rubber." The vast majority of the allegedly "gassed" Jews survived in Palestine, Canada, United States, Argentina, Red China, the Soviet Union and Turkey.[6]

Recently, hundreds of thousands of these survivors of the "gas chambers and ovens"—stimulated by Sen. Alfonse d'Amato (R-N.Y.)—rediscovered their own gold teeth pulled out by the SS in the "factories of death" and deposited in the financial dens of Switzerland. We can safely say that the tons of gold demanded by d'Amato's bank archeologists indicate that the Jewish captives maltreated by the callous Nazi dentists must have had not only all gold teeth but also gold jaws and gold ribs.

Dr. John Beaty, U.S. military intelligence officer and veteran of World War II, wrote in his book *The Iron Curtain Over America:*

> **The figure of 6 million Jews killed by Hitler has been used repeatedly, but one who consults statistics and ponders the known facts of recent history cannot do other than wonder how it is arrived at. According to Appendix VII, "Statistics on Religious Affiliation," of The Immigration and Naturalization Service of the United States (a report of the Committee on the Judiciary of the U.S. Senate, 1950), the number of Jews in the world is 15,713,638. A corresponding item, with the title, "Population Worldwide, by Religious Belief" is found in *The World Almanac for 1940*, 129, and in it the world Jewish population is given as 15,319,359. If the almanac figures are correct, the world's Jewish population did not decrease in the war decade but showed a small increase.**
>
> **Assuming, however, that the figures of the U.S. document [and/or] the almanac are in error, let us make an examination of the known facts. In the first place, the number of Jews in Germany in 1939 was about 600,000—by some estimates, considerably fewer—and of these, many came to the United States, some went to Palestine and some are still in Germany. As to the Jews in Eastern European lands temporarily overrun by Hitler's troops, the great majority retreated, ahead of the German armies, into Soviet Russia. Of these, many came later to the United States, some moved to Palestine, some unquestionably remained in Soviet Russia and may be a part of the Jewish force on the Iranian frontier; and enough remained in Eastern Europe or have returned from Soviet Russia to form the hard core of the new ruling bureaucracy in satellite countries.**[7]

During World War II, the Zionist and communist espionage networks inside the Third Reich had worked closely with the British and American intelligence services. Since 1935, several Judeo-communist spies were able to penetrate the German military forces. Those secret agents, known by their German name *Die Rote Kapelle* ("the Red Orchestra"), were directed by the grand conductor, a Polish Jew, Leopold Trepper, who, after the fall of the Third Reich, emigrated to Palestine. In January 1942, Allen Dulles integrated these Red "musicians" with one of the anti-Nazi terrorist cells, led by the "Red Baron," Wolfgang von Pulitz. Between 1942 and 1945, both von Pulitz and L. Trepper had worked under direct command of the British intelligence service and the Soviet NKVD.

On June 22, 1941, Hitler's Operation Barbarossa delivered eastern Poland and Belorussia from Soviet occupation. When the German troops reached the suburbs of Moscow, Stalin turned to the Polish captives for a common front against the Germans and their European allies (Romania, Bulgaria, Croatia, Italy, Hungary, Norway, Spain, France and Slovakia). On July 30, 1941, under Churchill's pressure, the Polish government-in-exile based in London and led by Gen. Wladyslaw Sikorski established diplomatic and military relations with the Soviets. Stalin promised to free all Poles from Siberian death and labor camps if they voluntarily joined the Polish army organized by Gen. Wladyslaw Anders in Totzkoye. A Soviet-Polish alliance was signed on August 12, 1941. One month later, two Jewish extremists, Miron Sheshkin and Mark Kahan from German-occupied Poland, arrived in the Soviet Central Asian camps for the Polish volunteers. Sheshkin was a ringleader of *Brit HaChayal* ("Union of Zionist Soldiers") and Kahan was an editor of the Yiddish-language newspaper *Der Moment* from Warsaw. Both, without delay, began to organize the Jewish Legion.

Anders strongly supported the idea of racial segregation of the Polish-speaking Jews and Poles. The Jews had compromised about 40 percent of his army's enlistees. The Jewish soldiers were commanded by Col. Jan Gladyk, assisted by Rabbi Leon Rozen-Szczekacz. Anders told his Polish officers: "[I] fully understand your hostility toward the Jews. However, you have to realize the British and American politicians are under Jewish pressure. But when you are back home, we shall deal with the Jewish problem in accordance with the size and independence of our homeland."[8]

In 1942, Anders deceived Stalin. His army of 114,000 ex-prisoners turned soldiers had no desire to die as the proxies of the Red Army. The Polish soldiers crossed the Turkmenistan border and fled to British-held Iraq and Palestine via Iran. In Iraq, the British tried to use the Polish troops against the Arab nationalists led by Rashid Ali Gilani, who rose up in arms against British and Zionist colonialism. But Anders and Gen. S. Kopanski refused to play the role of European Ghurkhas. In Palestine, 6,000 armed Polish Jews defected to the local Zionist *Haganah* bands. Among them was Menachem Begin. In Tel Aviv he joined Moshe Sneh, the head of the

HULTON GETTY/DECADES DISC

Poland 1942—Anti-Semitism in Poland ran so high that German soldiers had to escort groups of Jews when they wished to venture outside the sector of Warsaw reserved for Jews only. Above, members of the Gestapo flank a group of Polish Jews led by what may be a Rabbi.

Polish Zionist Organization and Nathan Yalin-Mor and Israel Scheib-Eldad, both chiefs of the *Betar* militia from Warsaw. Yalin-Mor and Scheib-Eldad emigrated from German-occupied Poland to British-occupied Palestine on Soviet visas.[9]

The Nazi authorities in the General Government tolerated the Zionist movement in Poland, Belorussia and Lithuania, as long as its objective was a peaceful emigration to Palestine. The Nazis appointed Josef Glazman, the leader of the Lithuanian *Betar*, as inspector of the Jewish police in Vilnius. In Warsaw, the Nazis designated engineer Adam Czerniakow, the head of the Association of Jewish Craftsmen, as the president of the Jewish minority in Poland. He committed suicide when the Jewish extremists declared the Warsaw *shtetl* the modern Massada. Shmuel Zygelboym, the leader of the Bund party in the city of Lodz, fled to London, where he killed himself.

Not all Jewish *shtetls* and *reservaten* were dominated by the Jewish mafiosos and political extremists. Many Jewish city councils (*kahals*) in Nazi-occupied Poland were headed by moderate Zionists and rabbis. But sometimes the Gestapo played with fire. In the city of Piotrkow, the Germans allowed the Jewish council to be organized by the communist Bund party and tolerated the Polish section of the World Zionist Organization led by Apolinary Hartglas. Gancwajch, an activist of the Zionist Labor Party who openly collaborated with the Gestapo, had his cozy headquarters at Leszno Street 13, in the sector of Warsaw for the Jews only. In the Lithuanian city of Vilnius, Jacov Gens was the Nazi-appointed head of the Jewish sector.

On May 3, 1940, Polish nationalists attacked the Jewish police and the Zionist offices in the city of Lodz. But the Jewish police, supported by armed Zionist organizations, was able to resist the Polish protesters for two days. The violence was ended when the Polish "Blue Police" and German troops declared a state of emergency in the riotous city. Thousands of Jews and Poles were detained. After the Polish-Jewish clashes in Lodz, Itzack Zukerman, a young Zionist extremist, founded a new terrorist group, the Jewish Militant Organization. Pincus Kartin, the Jewish veteran of the Stalinist brigades in Spain, was parachuted into central Poland by the Soviets to form a network of terrorist bands in the countryside controlled by Polish anti-communist and anti-German guerrillas. The first terrorist actions against the German administration of the occupied territories were organized by a small band of the mostly communist Jews called *Swit* ("Dawn").

In the Jewish sector of Warsaw, Zionist extremists organized their own "National Military Army," and the Bundists formed the so-called *Gwardia Ludowa* ("People's Guard").[10]

However, the majority of Poles and Jews opted for a non-violent resistance and negotiations. Additionally, the prewar Jewish-Polish ethnic animosity thwarted plans of establishment of the leftist-led "Judeo-Slavic Popular Front." Emmanuel Ringelblum, a Zionist zealot (killed resisting arrest in 1944), was deeply distressed by the strength of Polish "fascism" and the anti-Zionist ardor of the majority of Polish people.

In April 1943, the most fanatical Zionist ringleaders, consumed by a mad dream of a "New Massada," did not hesitate to provoke a self-destructive revolt in the Warsaw ghetto, which was crushed by the German troops and their eastern European allies. During the crackdown, the Zionist extremists, armed with hundreds of machine-guns, revolvers, grenades and Molotov cocktails, attacked the German, Ukrainian and Kalmyk troopers.

Sixteen Germans and Ukrainians were slaughtered. But on the 20th day of the violence, when 7,000 Jewish militants were killed and their bunkers had been destroyed, Mordechai Anielewicz, the leader of the Jewish Militant Organization, and his 80 disciples committed mass suicide by swallowing cyanide pills in the fortified underground headquarters of the rebels. The remaining 56,000 Warsaw Jews were relocated to Treblinka. But thousands of Jews

were able to escape from the burning ruins of the ghetto through sewage canals. The survivors joined Pincus Kartin's "forest people" in the rural areas of the central Poland controlled by the "People's Army," the military wing of the Soviet-backed communist Polish Workers Party (PPR).

These well-armed hit men, trained by Soviet military instructors, launched a massive terrorist campaign against German movie theaters, banks, restaurants and trains. Hundreds of German soldiers, officials and Polish civilians who collaborated with the Nazi administration were murdered or mutilated. The special death squads assassinated several high ranking SS officers, who had been sentenced to death by the Polish terrorist "underground courts."

The moderate Polish nationalist resistance movement adopted a military doctrine of "two enemies," i.e., Germans and Soviets and a strategy of "wait and keep your arms ready." Their military operations were limited to protection of the Polish populace against the excesses of occupation. The moderate Home Army, the Peasant Battalions and the "National Military Organizations" formed a force of 400,000 "partisans" of the London-based Polish government-in-exile. ❖

FOOTNOTES:

[1] F. Glubb, *Zionist Relations with Nazi Germany*, New York: New World Press 1979, 49.

[2] *Ibid.*, 25.

[3] *Ibid.*, 57.

[4] See P. Rassinier, *Debunking the Genocide Myth*, Los Angeles 1978, *passim*.

[5] *Encyclopedia Britannica*, 1971, vol. 22, 446. But Zionist writer Martin Gillbert writes in his book *Auschwitz and the Allies*, (London; M. Joseph, 1981), that "in the spring and summer of 1942, hundreds of thousands of Jews were being gassed every day." If only 200,000 Jews were indeed executed daily for 17 weeks, it would be 23.8 million Jews gassed within four months. There were less than 12 million Jews in the entire world in 1940. According to Elie Wiesel's account, 12,000 Jews were burned in the open pits and "ovens" of Auschwitz during the summer of 1944. But during the same period, the U.S. aerial reconnaissance planes which photographed the Auschwitz-Birkenau labor camps failed to show the slightest trace of smoke or burning bodies in pits. Compare E. Wiesel, *The Jews of Silence*, New York, 1966 and aerial photographs of KL Auschwitz-Birkenau, April-December 1944, especially exposure No. 5022 (June 26, 1944), USDIA Archives.

[6] See W. N. Sanning, *The Dissolution of Eastern European Jewry*, Costa Mesa; Institute for Historical Review, 1990, *passim*.

[7] J. Beaty, *The Iron Curtain Over America*, Barboursville, Virginia: Chestnut Mountain Books, 1966, 134-35.

[8] Y. Gutman, "Jews in General Anders' Army in the Soviet Union," in: *Yad Vashem Studies*, vol. 12 (1968), 34.

[9] See M. Begin, *White Nights: The Story of a Prisoner in Russia, 1939-41*, London, 1957.

[10] J.B. Weydenthal, *The Communists of Poland: An Historical Outline*, Stanford, 1978, and K. Dziewanowski, *The Communist Party of Poland: An Outline of History*, Cambridge, Mass., 1976.

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Just Who Are the Gypsies?

ESTABLISHMENT HISTORIANS AGREE that the Gypsies suffered greatly under German Nazi rule, although most consider their suffering somewhat less than that of the Jews. Before that, most people assume, the Gypsies led a gay and carefree life wandering the world. The grim reality, however, is that the Gypsies have suffered persecution in nearly every European country for centuries—far more so than any other group. Wherever they have lived they have been accused of theft and trickery and have been unwelcomed by the indigenous populace.

Some believe the word "Gypsy" is derived from "Egyptian." This theory is based on the fact that medieval Europeans believed Egypt to be the point of origin for these strange people. Another interpretation claims that they acquired the name "gypsies" from their settlement in the Greek Peloponnesus near a village named "Gyppe." However, it is the consensus of scholarly opinion that they originated in northern India, in the Punjab region.

The Romany language is of Indo-European origin and has many spoken dialects, but the root language is ancient Punjabi, or Hindi (both derived from Sanskrit). The spoken language is varied; but all dialects contain some common words in use by all Rroma. Based on language, Rroma are divided into three populations: the Domari of the Middle East and eastern Europe (the Dom), the Lomarvren of central Europe (the Lom) and the Romany of western Europe (the Rom).

Ever since they arrived in Europe the Rroma have been outlawed, enslaved, hunted, tortured and murdered; their lives have been a constant struggle to escape persecution.

The first recorded sale of Rroma slaves was in Romania in 1385; a little later, in 1416, the Rroma were expelled from the Meissen region of Germany. In 1445 Prince Vlad Dracul of Wallachia kidnapped 12,000 Gypsies from Bulgaria and put them to slave labor and in 1449, Rroma were driven out of the city of Frankfurt, Germany. The very first anti-Gypsy laws were passed in Switzerland in 1471 and in

the same year 17,000 Rroma were transported into Moldavia for slave labor, by Stephan the Great.

By the early 14th century, they were slaves in Moldavia and Wallachia (present-day Romania). Most Gypsies, up until the 19th century, were slaves (usually those who couldn't pay their tribute to the Crown). Masters could put their Gypsies to the death with impunity and any lapses were often met with harsh punishment.

From the time of the abolition of Rroma slavery in 1856 to the present day, the Gypsies have fought for social justice and their inalienable right to exist without hindrance.

The Establishment of the Modern Polish State:

A Lesson in How History Continually Repeats Itself

By Dr. Harrell Rhome, Ph.D.

As the long repressed Polish nation was coming into its own after World War I, its internal Zionist entity began to make demands. Primarily, they demanded special recognition, a separate parliament and a serious amount of control over the infant state. They wanted everything except the responsibility that goes with governing. The ghetto Jews were quite willing to cooperate with anyone who was willing to grant them their immunities.

A Note on Sources

On December 2002, this author received a unique and special "Christmas gift" from *Eagle Newsletter* columnist Yancy Ames. Under the Freedom of Information Act, Ames obtained a number of formerly secret State Department documents dating from 1919-1920 (and some later ones as well) regarding the early 20th century Zionist movement. Some of the key ones were declassified as late as December 28, 2001. As strange as it now seems under our current climate of political correctness, high officials in our government began an inquiry into (among other things) the connections between Zionism and the Bolshevik Russian Revolution of 1917. The existence of these documents formed the basis for *The Jewish Threat: Anti-Semitic Politics of the U.S. Army,* a book by Joseph Bendersky, published in 2000, and reviewed in the March-April 2002 *Journal of Cultural Review.* Bendersky intended his book as a refutation, but as is the case with more than a few works of this nature, when all the material is presented, some readers may come to other conclusions. As Ames said to me, three things are quite apparent, even to the casual reader of these documents: Jews were most active in financing and staffing communism; our government knew it and covered it up; and the cover-up continues today. Together with the various sources surveyed by the inquiry was the ever-controversial *Protocols of the Learned Elders of Zion*. This inquiry was before Henry Ford published his volume on the Protocols, and nothing in that still controversial book indicates that Ford's research staff had access to any of these then-secret materials, which were then classified and unavailable. But as intriguing as that subject may be and, though we shall refer to them, the Protocols themselves are not the focus of this paper.

These formerly secret official documents are unique and fascinating pieces of history. As an example, one is signed by J. Edgar Hoover, then Special Assistant to the Attorney General (he did not become FBI Director until 1924). Hoover said: "I am in receipt of a communication from the Department of State advising me that there is to be held in Europe an International Zionist Conference. It is not stated when or where this conference will be held, but I believe that it will be highly desirable to obtain some information concerning the same and I am communicating this information to you in order that you may possibly communicate with the Military Attaché abroad for obtaining definite information as to the transactions of this conference."

The documents provide clear evidence that the Zionist movement diligently and covertly sought to hijack the new Polish nation by creating a largely independent Zionist entity within the new state. In many ways, they were up to the same tricks as today, following the dictum "if it ain't broke don't fix it":

> **The recent emphasis in American public opinion placed on the part of the Jews have been taking in world events has seemed to warrant the State Department in undertaking a preliminary study of the particular matters in controversy and also the larger question of the scope of Jewish influence in world affairs today. Among the important points around which controversy has raged are: The various phases of the Polish question: (a) Whether the Jewish anti-Polish propaganda in the United States has been based on actual widespread Jewish pogroms in Poland, or (b) Whether, on the contrary, the stories of pogroms have been greatly exaggerated as a part of deliberate Zionist propaganda to get for the Jews in Poland minority rights which both factions of American Poles publicly denounce as amounting to the creation of a state within a state. . . . The important thing for us is that Americans do not sense the situation nor appreciate its dangerous possibilities." (August 1919, declassified May 1973).**

If all of this seems eerily familiar with the dazed, beguiled, blasé and preoccupied Americans of today, then you are entirely correct. But before we explore the Zionist subversion in Poland, let's

take a quick look at the larger communist revolutionary movement of the early 20th century.

Who Were the Key Members in the Bolshevik Movement?

Some readers are already familiar with the facts that the Bolshevik revolutionaries in Russia, Germany, Hungary etc were largely led by (at all levels, including the very top) and funded by Jews. If there was any doubt, this same document amply confirms the truth of the matter. "Of the German Commissaries (Commissars) . . . 25 out of 32 are Jews. . . .The early efforts of the Bolsheviki to get control in Russia were financed by the German [Imperial] government, largely through the German Jewish banking firm of M.N. Warburg and Company of Hamburg. Practically all of the men who participated in the negotiations with the Bolsheviki in turning over these funds were Jews." (From the same document, with extractions from the confidential weekly report of the Division of Western European Affairs for 28 June 1919).

If there was any doubt, see if there is not also a parallel with today's media climate which praises and never criticizes the Zionists: "We have mentioned several times the disagreeable fact that the Russian Bolsheviks were Jews. These Jews are at the present moment in control of the Russian government and they have powerful friends in all the Allied countries, who are helping them. We have appealed to the British Jews, but appealed so far in vain, to disassociate themselves formally from a cause which is doing the Jewish people terrible harm in all parts of the world. In reply, the Jewish press shower upon us not only abuse but threats." (*London Morning Post*, April 6, 1919, quoted in same document).

In a report dated May 20, 1919, M.C. Keyes, a Secret Service Agent, stated: "When Dr. Simons, formerly a resident of Russia made the statement that '90 percent of the Bolsheviks in New York were Jews,' the entire radical element . . . rose in arms and vilified a man whose only crime was being too modest in his calculations. I am satisfied that instead of 90 percent it should be nearer the actual amount to say that 95 percent of the Bolsheviks were Jews. Only recently I had the opportunity to look over the records of one Soviet branch in New York. Out of a membership of 700, 625 were Jews." Not only that, Vice Consul R. B. Dennis testified before Congress saying, "a number of men in positions of power, commissars in the cities here and there in Russia, had lived in America." Without belaboring the point, many readers already know that Leon Trotsky (whose real name was Bronstein) was one who was aided by the Imperial German government and the international financiers to pull off the 1917 Russian Revolution.

The foregoing material represents only a small portion of the documentation provided to and by the State Department, but clearly delineates the Zionist affiliations of the main conspirators. Now let's turn our attention to Poland.

A Condensed History of Poland

The Slavic tribes were first united under the Plast dynasty in the 10th century which was succeeded by the Jagiello dynasty who ruled from 1386 to 1572. A greater Polish-Lithuanian state was created in 1569, reaching from the Baltic to the Black Sea. This was a "golden age" of artistic and scientific progress. But in the 16th and 17th centuries, a large portion of territory was lost to Russia and Sweden. In 1697, the Electors of Saxony became the kings of Poland and national independence was virtually lost. Eventually, Poland was partitioned between Prussia, the Austrian Empire and Russia, resulting in the disappearance of Poland from the maps of Europe. Much of Poland became a part of the larger Russian Empire until the end of the First World War, but the spirit of Polish independence never died. The Polish people had a great and unstoppable yearning for freedom as an independent nation. In 1918, an independent Poland was proclaimed under the leadership of Joseph Pilsudski and the maps of Europe were redrawn once again under the Treaty of Versailles. It is this period of time that is referred to in the State Department documents, a time of formation and upheaval. According to the authorities of the day, there were over 5,000,000 Jews in Poland, forming the most organized and significant minority group.

Zionists Claim 'Widespread Pogroms'

Prominent Zionists of the day such as Louis Marshall, Jacob Schiff and more than a few others vehemently claimed that thousands of Jews were victims of Polish oppression. But was this really the case? Not according to Hugh Gibson, special U.S. envoy to Poland, who reported that the exaggerated stories were traceable to German [Weimar government] propaganda sent out by way of Copenhagen. Nor were all Jews active in supporting the lies. In the *New York Herald* of July 2, 1919, Polish-Jewish educator Professor Askenazy said: "It is true that there have been some outbreaks against the Jews, for special reasons, due to upset conditions and tales about Jewish profiteering, particularly from Russian Bolshevik Jews, who are trying to upset the Polish national spirit. I remark with wonder that the leaders of America's greatest Jewish societies are lending themselves to this movement, for all the agitation in America is only helping Germany and Bolshevik Russia. Whenever one Jew has been hurt in Poland, Jews say ten were killed and Germans say a thousand. If a Jew is killed in conflict, like the Jews in Vilna [or Vilnius; Lithuania was then a part of Poland] who fought against the Bolsheviki, the press immediately spreads a tale of a Polish Pogrom. . . ."

A similar tactic continues today. Anyone in the government or otherwise prominent who disagrees with the Zionists is slandered and defamed. Hugh Gibson, a very experienced and competent diplomat, was named as ambassador to the new Polish state, but Mr. Gibson was not in lockstep with the Zionists' insistence on the reality of the pogroms. Louis Marshall parroted the party line about this "proto-holocaust," saying "in its horror and system the acts recalled the worst epochs of the Middle Ages."

This was followed with "a bitter and vituperative attack on Mr. Gibson, . . . charging that Gibson's report is necessarily based on mere hearsay, parroting repetition of what has been told him in court circles." In other words, his mistake was listening to the Poles and what they had to say rather than solely relying on the Zionists. "It seems quite possible that these Jewish leaders realized that an honest report would destroy the ammunition for their anti-Polish propaganda and show up more strikingly the utter unfairness of the attack on Mr. Gibson's confirmation."

But the Zionists were not as well-entrenched and successful as they are today. Hugh Gibson was confirmed by the Senate and served as U.S. Ambassador to Poland from 1919 to 1924. But on another front, when the Zionists could not find surrogates to do their dirty work, they took it in their own hands to strike back at Polish-Americans who dared oppose them with a boycott. In these early days before fair housing and employment laws "Jewish employers in America have discharged Polish workmen and Jewish landlords have evicted Polish tenants."

What Did the Zionists Want?

The 1919-20 State Department inquiry continues: "Have the Jewish Zionists as a part of a definite propaganda [campaign] to get for the Jews of Poland minority rights, deliberately exaggerated the stories of pogroms in Poland? The Bill of Rights adopted at the American-Jewish Congress at Philadelphia on December 19, 1918, requested the peace conference to grant to the Jews in new or enlarged states to be created by the conference, autonomous management of all Jewish communal institutions and insisted that such autonomy be a condition precedent to the creation of any such state. Poland being the largest and most important new state thus to be formed, it was natural that Jews should center their efforts on establishing the principle there. To quote from one of their own number, (Israel Cohen in *The Washington Post,* May 30, 1919): "There is only one way in which the civil equality of the Jews can be preserved and that is by their being given the rights of a national minority. The Jews should be given autonomy as far as the administration of their religious, cultural, social and charitable affairs are concerned, but they should also be constituted a separate electoral college with the right to proportional representation in the Polish Parliament."

So what they wanted was not only full autonomy over their own affairs as a state-within-a-state, but they also wanted a parliamentary presence to further influence the affairs of the new Polish republic. Yet in spite of wanting a major role in the new Polish state, they did not want all the responsibilities that go with it—such as defending it. The inquiry discovered that "the army is very largely composed of Poles. Upon the passage of the draft law, 90 percent of the Jews of the country called for what is known as the blue ticket, which is an exemption certificate given to those who are aliens. Incidentally this has an important political bearing as being an official announcement by 90 percent of the Polish Jews that they consider themselves not Poles but Jews."

Just as Zionist propaganda campaigns today are never ceasing so it was over 80 years ago. "A careful reading of the prominent articles concerning alleged atrocities began appearing simultaneously in the leading American papers . . . shows a striking similarity in form, a similarity so striking as to have no other reasonable explanation than that of a thoroughly planned propaganda. Confidential dispatches from Copenhagen describe a German inspired organization abroad to supply news of pogroms for publication in the American-Jewish press." At the same time, pogroms and outbreaks of violence in then-Bolshevik Russia were ignored.

But the State Department investigators were not fooled. While the small numbers of victims in Poland were overblown, much larger atrocities were ignored. "Contrast this with the statement of Rabbi Tittlebaum concerning the persecution of the Jews of Southern Russia, in which he tells of the killing and wounding of thousands, 5,000 being killed in the town of Proscorof alone. There has been little publicity about this in the United States, probably because it would defeat the purposes of the Zionist propaganda as showing the outbreaks against the Jews in Poland were more restrained and acceptable by much less loss of life than those in other places where chaotic conditions prevailed, such as southern Russia." Moreover, none of the Zionist propaganda outlets reported that many of the Jewish casualties in Vilna ". . . were killed in the house-to-house fighting by which the Poles took the city from the Bolsheviki." The report goes on to show the outright and barely hidden favoritism for Bolshevism by American Zionist groups. "It should be noted that both Judge Mack and Mr. Marshall, as well as Jacob Schiff, are all members of the Executive Committee of the Jewish Kehillah in New York, which committee has as its Chairman Rabbi Judah L. Magnus, an open and avowed advocate of Bolshevism both in Russia and the United States. As to the Kehillah itself, while it is ostensibly interested solely in Jewish community work, some question has been raised to its alleged . . . pro-Bolshevik tendencies." Other Jewish leaders such as Felix Warburg spoke the truth, saying the propaganda campaign was "an attempt by the Jews to prejudice Americans against the new Polish government." Famous author of the day, G. K. Chesterton, also spoke plainly and without guile as to the real purpose of the propaganda campaign. "The fact is not that the Jews wish well to the new state, but that the Jews are at this moment using all their keen intellectual activity and their deep racial loyalty, working all over the world at high pressure, to prevent the new Polish state coming into existence at all." (Compare this to the present-day demonization of Yasser Arafat and the Palestinian Authority in an on-going and never-ceasing campaign to portray the Palestinian people as incapable of self-government in order to block and delay forever the establishment of a free Palestinian state.)

What Were the Results?

Because of their worldwide organization and unlimited financial resources, the Zionists achieved almost all their goals through this early "holocaust" propaganda. "As a result of the publicity given these Jewish and [Weimar] German inspired anti-Polish protests, both in this country and abroad, the Poles were defeated and 'the Combined Jewish Committee of the World' headed by Mr. Louis Marshall were able to secure (1) the special provisions set out in the Polish treaty and (2) the general acquiescence in these provisions on the part of the American press. The American Poles, however, are more bitter than ever in their denouncement of these articles as undemocratic and un-American." Of course, they were correct, but effectively ignored.

In a report of June 4, 1919, the Foreign Language Bureau of the U.S. Treasury Department quite accurately stated: "The Poles privately maintain that the Jews are disappointed in the development of Poland into a free and independent nation as the situation of Jewish leaders for many generations has been to make of Poland a Jewish economic state commanding the commercial and financial channels of Eastern Europe." Polish-American organizations undertook a boycott of Jewish enterprises, but that eventually ceased and came to nothing.

The Polish independent and free state, such as it was, did not last very long, perhaps because of flaws created by special rights for non-Polish minorities. The republican constitution was fully adopted in 1921, but in 1926, Pilsudski assumed dictatorial powers. When he died in 1935, power passed to an authoritarian military junta, which was the government in power when war broke out with Germany in September 1939. The causes of this war are most often grossly misunderstood.

Did Jews Actually Suffer in Pre-War Poland?

The answer is yes, but this must be qualified. As previously stated, many more (along with uncounted millions of Christians) died under the Bolshevist commissars in southern Russia and Ukraine, but these casualties have been ignored as they were of no value to the Zionist movement and its goals. In comparison, the Polish-Jewish casualties (including those

in Lithuania) were quite small. The declassified documents included various statements from honest Jews attesting to this: "That the treatment of the Jews by the Poles is liberal and humane and is proved not only by the dispatches of our representatives, but by the testimony of many Polish Jews themselves. Only the other day we received a letter from a prominent Polish Jew warmly protesting against the anti-Polish propaganda—which we can assure those engaged in it is doing great injury to their Polish co-religionists. He described how the [Imperial and later Weimar] Germans had for 100 years followed a policy of setting the Polish Jews against the Christian Poles and had even gone so far as to force Polish Jews to take derisory German names, which are even now, he argues, a great obstacle in the way of assimilation. He asserted that the Polish Jews desired to take Polish names and cooperate with the Christians in creating a Polish nation. But they cannot hope to do this as long as Jewish nationalists and German propagandists stir up the Jews against the Poles and the Poles against the Jews. Those English Jews, therefore, who are carrying on a propaganda war against Poland are doing very ill service to their kindred in that country. The British Foreign Office is being used by these propagandists to harass and insult Poland at this most critical and dangerous time."

Polish Jews who favored a free and independent Polish state never really had a chance. On January 26, 1921, the U.S. Military Attaché, Major E. E. Farman, reported that: "During the Bolshevik advance (July-August 1920) all the parties except a small communist group rallied to the support of the Polish government. The Communist Party is believed, probably with much right, to be led by younger Jewish elements, especially by the Russian Jews as opposed to those who have lived for centuries in Poland. The preponderant role of the Jew in Bolshevik Russia is realized even by the most ignorant Polish peasant. During the critical days of July and August, military gendarmes patrolled the streets of Warsaw all day and night. Those not having the proper papers were arrested, formed into squads and marched out to work on the trenches. If they appeared to be deserters, they were sent to prison. Anyone who saw these squads could not fail to remark that 90 percent were Jews. Undoubtedly there were many Jews who joined the Polish Army and fought as Poles [but] the fact remains that to the Polish soldier and to the Polish population, the small percentage of Jews at the front to those who were not there was evident on every side. As to stories of wholesale pillaging of the Jews, they are often true. The Pole and all other soldiers in this part of the world, live as in medieval times largely by pillaging. But the Jew was probably less pillaged than the peasant. From all evidence at hand, it is my belief that, in general, the Jews at first welcomed the Bolsheviks. In some cases, they went out to meet the invader with bands."

There are pages and pages of similar statements, but in the interest of brevity, there is nothing to gain by belaboring the point through repetition. The conclusion is clear and unavoidable—in this crucial time at the beginning of the new Polish state, it never really had a fair chance. It was beset on all sides by ill-intentioned and hostile forces, not the least of which were the Zionist nationalists who wanted to co-opt and hijack the whole enterprise for themselves.

Same Tactic Used by Zionists Today

Earlier I told you that the State Department committee of inquiry also examined the documents known as *The Protocols of the Learned Elders of Zion*. Today, it is most often said that the *Protocols* were a "forgery" or were written much earlier, but the investigators evidently did not think so. As a matter of fact, the researchers produced page after page, not just of the *Protocols* (hitherto published only in limited editions and by and large known only to a few), but also paralleled with statements by Zionist leaders, where much the same things were said. Even though Henry Ford published the *Protocols* only a few years after these reports, neither he nor his research staff has access to these official documents. They were classified as secret and thus were unavailable. Moreover, I have purposely not included any of this material on the *Protocols* as it will eventually form the basis of another article. But one excerpt is too graphic to ignore and has direct bearing on the Jewish casualties in Poland. More importantly, it has direct bearing on the Jewish casualties of violence in Israel/Palestine today. Last summer at THE BARNES REVIEW's Third Annual Conference on Authentic History & the First Amendment, journalist Nita Renfrew gave personal testimony how Kibbutz leaders allowed Christian Zionists to be harmed by land mines —mines they already knew were present. Why? Because every casualty meant that even more American dollars would be given to "protect" the Israeli ministate. Have you ever wondered how it is that Palestinian extremists can infiltrate exclusively Jewish neighborhoods and nightclubs or how it is that they can obtain Israeli Army uniforms? Could it be that the attacks are sometimes allowed to happen and that Mossad or the Shin Bet domestic intelligence agency infiltrates some of the Palestinian groups? For a moment, just consider the possibility as you read from Protocol 15 as cited in the investigative documents: "How far sighted were our wise men of old when they said that to attain a serious object one must not stop at the means, nor should one count the victims sacrificed to the cause. We have not counted the victims from among the *goyim*, those seeds of cattle. Although we have sacrificed many of our own we have already given them in return an undreamed of position on earth. The comparatively small number of victims from among our own people has been a guarantee from destruction."

Afterword

It is certainly no surprise that this official inquiry was classified and kept under wraps for almost a century. Since Zionists and Zionist sympathizers now control the State Department, perhaps the biggest shock is that it was declassified at all. Yet one can only suppose that the report is now considered irrelevant and unimportant after so long a time. More to the point, the "average American" is the product of a purposefully dumbed-down educational system, poorly grounded in history and thus considered incapable of making the proper connections. I can but hope that they are wrong and it is in this spirit of truth and openness that I have capsulated and presented these findings for you. The parallels with today's Zionist tactics are shocking, frightening and appalling. So then, if you believe this article is enlightening—and especially if you agree with my conclusions—share it with another. One of the many reports in this collection was one dated November 30, 1918. It ended with words that are as appropriate now as they were then: "Who has ears to hear—let him hear." ❖

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THE SURPRISING TOLERANCE OF MUSSOLINI'S FASCIST ITALY

By Anthony J. DeGenito

While the Jewish policies of the Third Reich are debated endlessly, with thousands of books and journal articles appearing almost daily, very little treatment has been given to the Italian Fascist state's view of the Jewish question. A new booklet has recently been published by *Final Conflict*, a British nationalist organization, which is a brief summary of the Italian racial laws and their impact upon Jews. It might surprise readers, for example, that Mussolini was very interested in donating Italian colonial lands in North Africa for a Jewish state.

Dictator Benito Mussolini (1883-1945), on a visit to inspect Italian troops in a North African battle zone, a few weeks before the beginning of a new British offensive in Egypt. Contrary to popular belief, Mussolini's Italy was far more permissive of ethnic groups than history suggests. Mussolini's comrades have been photographically under-developed to make the Italian leader the obvious focus of this World War II-era propaganda clip.

The author of this invaluable booklet, a Dutch Calvinist scholar, states in the opening paragraph, "It's impossible for two conceptions of life, diametrically opposed to each other, to exist at the same time without entering into conflict." The theme, purpose and overview of this work is to educate and enlighten the reader as to the factual and very reasonable, approach which the Italian Fascists took regarding the Jewish community residing in their nation. As is stated in the introduction, Fascism has incurred an unbalanced and biased press for over 50 years. Dr. De Vries de Heekelingen demonstrates that such bias, lack of balance and intellectual irresponsibility is, and always has been, totally unjustified.

The Italian Racial Legislation of 1938 was enacted primarily for the protection of the Italian people themselves, in order to ensure that the prevailing mentality and spirit of the Fatherland would be liberated and would thereafter remain free from alien and non-Italic influences. This legislation greatly assisted in assuring that the most important and most essential institutions—the banks, the media, the national services corporations, the schools and universities—properly generated an Italian world view to assist in strengthening the people, especially the young, in resisting the advancing moral and intellectual corruption which had been progressively weakening the fiber of Italian family and social life and, (thus, of the national popular well-being), for so long a time.

Prof. De Heekelingen points out that:

> **Judaism is a leveling force. It dreams of an equality which is contrary to man's nature. The inequality of human beings is an idea extraneous to Jewish ideas. The greater the increase of Jewish influence, the more this conception disappears from the various legislations. This is why Bolshevik ideals tend in general to amalgamate with Jewish ideals.**

He also states unequivocally that: "Judaism is anti-Christian. It hates the Christian state and its institutions. It is therefore not astonishing that the French Revolution, which was so intensely anti-Christian, had, . . . a very pronounced Jewish character." And again that: "Judaism preaches the mixture of races, whilst taking good care to preserve the purity of its own blood. It knows very well that where there are half-castes there is degeneration."[1]

He further states, correctly so, that fascism is national in character, is not averse to Christianity and does not promote the destruction of racial identity, as opposed to the artificial and destructive "egalitarian" internationalism, which, as early as 1939, had already begun to envelop the globe.

That Jews are always represented, to varying degrees, in revolutionary movements of all forms and character, it is therefore not surprising that several Jewish war veterans, some of whom were no doubt well-intentioned, were numbered among the many score thousand Italians comprising the early Blackshirt *squadristi*—the Movement's front-line defensive, political and social work militants. Some of these Jews were in fact agents provocateur while many others either betrayed, attempted to compromise or simply dropped out of the movement in rather short order. Nonetheless, countless articles and diatribes appeared in the Jewish press and in other often Jewish-inspired or dominated sources prior to Italy acting upon the absolute need for defensive measures. The "Congress Against Anti-Semitism" was even warned by international Jewish spokesmen in France in 1936, during its enclave in Paris, that the outrageous violence espoused by many of its participants risked an awakening of anti-Semitism in Italy.

Fanatical Jewish hatred of Italian fascism grew even more violent and irrational following the victory of Nationalist Forces in Spain under General Franco in which approximately 100,000 Italian Volunteer troops, a few of whom were Jews living in Italy, played an integral role.

Far from being motivated by hatred or undue animosity, fascist racial legislation was an indispensable defense of the Italian people and their institutions, owing to the inordinate and greatly disproportional increase in wealth and influence of the Jews living in Italy and their utilization of such wealth and influence for endeavors which were antithetical, hostile and destructive of the Italian people, their traditions, families and nation.

De Heekelingen illustrates the veracity of this fact with several examples:

• Prior to World War I, Ernest Nathan, the Jewish mayor of Rome, vehemently and consistently ridiculed and debased Christian religious education in Italian schools and displayed violent hostility and antagonism to everything deriving from ancient Italic traditions.

• As far back as 1890, the number of Jews in official town council and provincial positions greatly exceeded all due proportion to their actual numbers among the general population.

• By the start of the 20th century, 9.26 percent of Jews living in Italy received pensions or had fixed incomes, compared to 2.86 percent of Italians.

• In the 1930s, Jews living in Torino (Turin), who then accounted for barely 6 percent of the city's population, owned 12 percent of the real estate.

The Italian Racial Law was noted for its absence of mistreatment of Jews living within Italy's borders and was generally known for its comparatively minimal measures of self-defense. A brief summary of some of the major articles illustrates these facts:

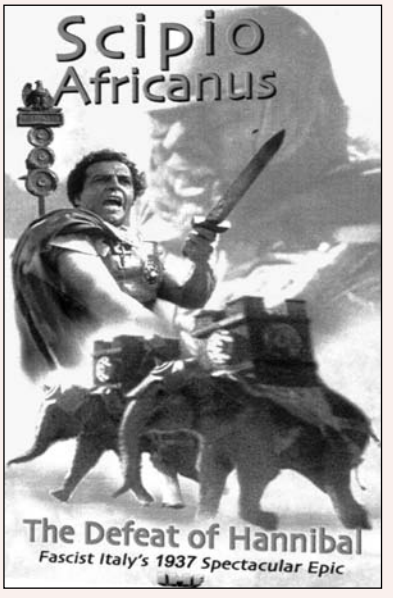
Article I—Prohibited marriage between Aryan Italians and not only Jews but also (other) Asiatics, Semites, Negroes etc. However, it extended exception to children of parents, one of whom was Jewish by race but who had embraced one of the Christian denominations prior to October 1st, 1938.

Article IX—Allowed Jewish ownership of income-producing property within generous limits and remunerated Jews whose (often illicitly—obtained/owned) property had to be confiscated with interest-generating government stocks.

Other laws proceeded similarly. One annulled naturalizations of Jews after January 1, 1919, while also making provisions for them to open their own primary and secondary schools and even reserved special sections for them in Italian elementary schools in towns etc where there resided 10 or more Jewish children. The laws allowed

Scipio Africanus
The Defeat of Hannibal

Scipio Africanus: The Defeat of Hannibal—Fascist Italy's most spectacular historical epic celebrates Rome's conquests in Africa during the Second Punic War. Produced during Mussolini's war against Abyssinia and heavily backed by Il Duce this was at the time the most expensive Italian film ever made. It utilized over 30,000 human extras, 1,000 horses and a cast of 50 elephants. Contains spectacular battle recreations: in one, Hannibal's charging elephants stampede through terrified Roman field infantry. A soaring historical pageant, *Scipio Africanus* reverberates with the WWII aesthetics and ideals of fascist Italy. Drawing upon Rome's imperial past, the film tried to justify Italian expansion. Item #350, digitally restored, 85 minutes, ***$29.95***. Add S&H. Order from THE BARNES REVIEW BOOK CLUB using the coupon on page 80 of this issue.



May, 1935: Italian fascist dictator Benito Mussolini tests a new type of gas bomb during a demonstration in Rome of chemical weapons.

Jews who were enrolled in universities and other institutions of continuing education before November 15, 1938, to complete their studies. They permitted racial Jews who practiced Catholicism to attend ecclesiastically-maintained schools and institutions. They permitted foreign, non-naturalized Jews over 65 years of age to remain in Italy with provisions for guardians or family-members to remain with them. The fascist laws permitted Jews who were infirm, and those who were unable to expedite their business affairs prior to the appointed date of departure, to be granted a delay. They allowed Jews, though they were to be excluded from the liberal professions beginning in February 1940 to practice such professions among themselves. There were, in addition, numerous other exceptions to the applications of various articles of the legislation.

The Italian Racial Law was also essentially in line with the doctrine and legislation of the Catholic Church from the 5th century A.D.[2] In fact, much of the Italian legislation of November 1938 actually served to renew church principles with regard to the Jews.

As De Heekelingen, himself an advocate of a permanent land for the Jews outside of Palestine, makes clear, the Italian government also took an active rote in assisting toward a definite international solution regarding a place for the Jews to settle prior to enacting the 1938 Racial Legislation, even offering to grant them a portion of Italian East Africa—with the proviso—which the duce, Benito Mussolini himself, presented to then-U.S. President Franklin D. Roosevelt—that Britain and France also grant a small portion of their adjacent colonial possessions likewise.[3] Needless to say, the capitalist tripartite flatly refused this unduly magnanimous offer. The Italians thereafter had no choice but to enact protective legislation for their own defense.

De Heekelingen cites the thoroughness, rationality and well-reasoned good sense of the laws of November 17th and also comments on the fact that most of the Italian legislation was so lenient and minimal with regard to the Jews as to be essentially out-of-date for that time period. He also reminds the reader that history forgotten is history repeated and expresses his desire to see such extremely tolerant measures succeed for the benefit of the Italian people and nation as well as for the benefit of the Jewish people and for their proper and non-intrusive, accommodation in a land of their own. ❖

ENDNOTES:

[1]Even at that time the author would have been correct to have also included feminism and its oftentimes deceptive concomitants, such as divorce, abortion and institutionalized promiscuity, homosexuality, pedophilia, pornography, etc.

[2]Until such laws were unduly abrogated, for Western, or "Roman" Catholics, anyway, by the agenda-charged Second Vatican Council of 1963.

[3]United States, Britain and France. *The Jewish Question in Italy*, by Dr. Herman De Vries de Heekelingen. Original manuscript published in 1939. Reprinted and with introduction by *Final Conflict*, London.

Mr. Anthony DeGenito is likely the best and most unbiased expert on fascist Italy among modern rightists. DeGenito is a partisan of an Italo-Latin civilization to replace the dying remnants of Anglo-Saxonism. Primarily, DeGenito is an unfailing enemy of feminism and feminists, clearly equating true justice with male leadership.

Smithsonian Ignores Evidence; Calls Kensington Runestone 'Fraud'

By John Tiffany

Farmer Olaf Ohman stumbled upon the Kensington rune stone—a stone slab that describes the travels of 14th-century Vikings in Minnesota—in August 1898. Ohman, a Swedish immigrant, was "grubbing out" a poplar tree probably at least 30 to 50 years old in a field. He discovered the large stone, with a mysterious inscription on it, entangled in the roots of the tree. The inscription, dated 1362, reads (in the usual translation) like a desperate plea to posterity from a group of very frightened Norsemen and Swedes who find themselves very deep in hostile territory, with many of their companions having been murdered by persons unknown. They most likely thought they would be next and, therefore, chiseled this message into a tablet-shaped rock in order to at least leave some memory of their ill-fated voyage into the Minnesota wilderness.

After endorsing the Kensington rune stone 54 years ago, and having it on display from 1948 to 1953, the Smithsonian Institution now calls the stone a fraud in its traveling Viking exhibit. But the Smithsonian may have shot itself in the foot.

The book that goes with the Smithsonian exhibit is called *Vikings: The North Atlantic Saga* (approximately $60; editors William W. Fitzhugh and Elisabeth I. Ward). And it has come in for some severe criticism.

Says Eric Stevens of Auckland, New Zealand of the book:

> **A strong attack with all the old gossip is mounted on the authenticity of the Kensington rune stone, but what is not riddled with errors has by and large already been refuted. Surely too it was not necessary to describe R.A. Hall Jr., emeritus professor of linguistics at Cornell, who for nearly 30 years has been one of the strongest supporters of the authenticity of the Kensington stone, as an "amateur." Nor was it reasonable to refer only to his 1982 book while omitting reference to his *The Kensington Rune-stone: Authentic and Important*, published in 1994. In some sections of the book the reader is not being told the full story. In this and similar respects I think the book does the reader a disservice.**

Independent researcher Michael Zalar has studied the matter and was dismayed by the shoddy work done on the rune stone by the prestigious Washington, D.C. institution.

Zalar says, in a letter to the Smithsonian Institution:

> **I must dispute a number of points in Chapter 29 of *Vikings: The North Atlantic Saga*, in particular the section dealing with the Kensington rune stone. I shall confine my analysis to such points as can be fairly shown to be in error and provide reference to the sources that reveal these errors . . . I feel that both from the standpoint of quantity and severity these errors require a revision of the piece in any future edition. These errors reveal a very low level of scholarship.**

Above, Ohman with the stone that caused him so much grief.

Here are some examples of factual errors found by Zalar in the Smithsonian's expensive book (all are taken from Chap. 29): The Smithsonian says: "It was around this time, 1879, that a Swedish emigrant named Olof Ohman, a stonemason from Forsa, Halsingland, arrived in Minnesota." Actually, says Zalar, there is no record of Ohman ever having been employed as a mason. He did not even own any equipment to cut stone until long after the rune stone was found and, even then, his skill was never more than fair. The rumor that Ohman was a mason was investigated in 1909-1910 by Dr. Newton Winchell and, according to him, "There seems to be no truth nor basis for this rumor. Mr. Ohman is a carpenter. No one was found who knew of his working as a mason, though several were asked."

Yet, nearly 100 years after this myth was debunked, we still find the Smithsonian stating it as a fact.

The Smithsonian further states: "Olof Breda concluded [the Kensington rune stone] was modern, because it contained numbers which were not proper runic numbers." Breda's first name was Olaus, not Olof.

Breda stated: "I was unable to decipher the numerals be-

(See SMITHSONIAN, Page 58)

The Duce Drops in on the Fuehrer

By Gen. Leon Degrelle

The invasion of Ethiopia was a major turning point in the relations between Benito Mussolini and the western "Allies." With massive colonial empires of their own, the French, under Marxist Leon Blum and his far-left cabinet, represented by such hacks as Leval, as well as the English, "condemned" Italian moves in eastern Africa and imposed sanctions on Italy. Because of this rank hypocrisy, the French, as well as the Allies in general, lost an ally.

The French Prime Minister Blum's social and racial hatred was clearly meant to apply to anything near or far that might have an odor of fascism about it. After the fascism of Adolf Hitler, the other fascism that Blum was dead set on destroying was that of Mussolini and which was all the more execrable in that the Duce was a former socialist, the most talented socialist of the 20th century. Mussolini had understood in good time that Marxism, which in its latent stage is called socialism, and which in its virulent communist stage, with its dogma of class warfare, led the working masses into fruitless struggles and resulted in economic anarchy and political powerlessness.

There, too, the comparison between the grandiose achievements of Mussolini's fascism and the floundering of the French Popular Front of 1936 was both striking and edifying. "If I were Italian, I would be a fascist," Churchill had written. Every foreign observer traveling in Italy, whatever his convictions, could not fail to recognize the magnitude of Mussolini's achievements. The Duce had given dignity to the life of the Italian people, unity and pride to the nation; and to the millennial Rome of the she-wolf, a new empire, as in the times of Augustus and Trajan.

Ever since his accession to power, Blum had pounced on the recent Ethiopian invasion, seeking sanctions by the League of Nations against Italy to punish the Duce for having undertaken, in 1935, to conquer a land of refuge for his people.

For decades Italy, lacking fertile soil, had been compelled to send millions of immigrants to foreign lands, sometimes as many as 400,000-500,000 in a single year. Instead of continuing, like the former democratic politicians, to look on unconcernedly while hordes of his ill-fated compatriots, divested of everything, filled cargo ships and emigrated to the slums of New York, Caracas, or Buenos Aires, Mussolini had decided to find them land where they would finally be able to earn their bread without leaving home. It was in Ethiopia that he had decided to give the Italians the possibility of expansion. Ethiopia in 1935 was still three-quarters savage, ill-governed, ill-fed, corrupt and involved in the slave trade. Fifty years later, returned to its natural state, Ethiopia relapsed into the most horrible famine. A realistic socialist, Mussolini wanted to assure his people of work in something other than factory employment. He had already transformed Libya, on the other side of the Mediterranean, across from Sicily. Carrying civilization to distant shores and producing wealth and well-being, saving local populations from anarchy and hunger, was in accord with the old tradition of Rome, of the ancient Urbs, creator of culture and economic development for centuries, from the Seine to the Ganges, from the Danube to the Nile.

What could M. Blum find to get indignant about in seeing the Italian people fighting for their bread, while assuring that of the natives at the same time? The whole history of the people of Israel, of their kings and their prophets, had been nothing but a long series of conquests, of egoistic conquests by force, in which the conquered peoples were invariably put to the sword in the name of Jehovah, who was always ready to take the blame. No race has ever boasted as the Jewish race has—in their holy books—of so many genocides. The rise of Israel throughout its history has ever and always been at the cost of blood, often the blood of innocents. The Bible is the most awesome dictionary ever compiled of the massacres of invaded peoples, ruled in the name of the Almighty, as if He had personally mandated a dozen tribes of Israel to hold the entire world in unquestioning submission.

And what, too, could the democratic states complain about when they had long been fat with foreign possessions? All the great countries before Mussolini's Italy had carved themselves out colonies and provinces with guns as Great Britain did in Ireland or the Indies; France in Algeria or Tongking; the United States in the Antilles or Mexico. Italy alone, while she was sorrowfully to release millions of undernourished to the three Americas, had not had the

right to find them a free space in lands until then subjected to savagery and despotism.

Authentic socialists ought to have been the first to endeavor to procure for their poor huddled masses the land that would permit them to live. The colonial system that reserved the riches of the world for a few privileged countries was the shame of the early years of the 20th Century. That a handful of Belgians (less than 30,000 all told) were exclusively occupying the immense Congo, while every year half a million Italians departed desperate and hungry for inhumane metropolises, ought to have revolted every honest socialist. Social passion is valid only when it is international. But every Marxist party had egoistically arranged private hunting rights for its own individual country. The Internationale was only a song howled out at the end of meetings. This asocial deviation of Marxism could only become accentuated when the aggravation of an ideological hatred was added to it. That was the case in 1935 and 1936 with Italy's popular expansion.

The Italian case would be revelatory of the fanaticism that can devour politicians once their national interests or ideological peevishness are concerned. On October 30, 1935, six months before the election of M. Blum and his Socialist Popular Front in France, Mussolini had decided to make Ethiopia, ancient possession in Africa of the mythical descendants of Solomon and the Queen of Sheba of which the ancient world had often dreamed and which Strabo and Ptolemy had already inscribed in their Atlases under the name of Aksum, [part of the Italian *Imperium*.] The history of the misfortunes of these regions had been a long one. For centuries the people there had cut each other's throats—Jewish converts, Christians, Muslims—while trafficking briskly in slaves despite the interdictions of their respective religions.

Next the Portuguese had founded families there. Then they got exterminated. The Jesuits, enterprising as pirates, had settled there in turn after having converted a local kinglet. They, too, had been thrown out rather promptly. The country was crawling with *Ras*, that is, with petty chiefs. In 1855, one of them named Kassa, who was not lacking in appetite, modestly proclaimed himself "King of Kings."

The capitalist West, on hearing talk of this distant land, had begun to lick its chops. The British, always in the forefront when it was a matter of self-interest, rapidly moved in. It was the time when imperialists and financiers were engaged in digging the Suez canal at the cost of the lives of tens of thousands of the natives. Everyone wanted to set up their guns in proximity to that remunerative waterway: the French at Obock and Djibouti; the British at Aden on the other side. The Turks had occupied Harar.

The "King of Kings" at the time was named Menelik. He feared the support of the strong powers and sought the collaboration of the weak. With that principle as his point of departure, he had selected Italy, politically just out of the shell, and had given her not just the ownership of Eritrea but a protectorate over the whole of his country. The peasants of Tuscany and Calabria had no more than begun to dig and cultivate and lay out a few roads, however, when Menelik, overflowing with gratitude, ignominiously exterminated them, on the 1st of March 1898, at Aduwa. Italy would not forget that disaster. Meanwhile, the French and the English, passionate rivals, had been employing their intrigues on the road from the Nile and from Fashoda.

The last *Ras*, or King of Kings, Ras Tafari, is well known. In 1930 he had rebaptized himself Haile Selassie, otherwise called the Negus. He played at being civilized. Thinking to attain the summit of civilization by so doing, he had appointed 30 senators and 60 deputies who did not have a thing to say about anything, but democracy had thus conquered another country. The Negus turned up in Geneva at the Palace of the League of Nations wearing kilts and culottes and carrying an umbrella. The slave traffic was flourishing in his country just the same. The return from this pleasant business was excellent. The palace of the Negus was crammed with treasures, notably solid gold chandeliers, each weighing 60 pounds.

The Italians, who had withdrawn from Aduwa to their neighboring colony of Eritrea, continued to keep an eye on the lands of which they had been dispossessed. Deprived of space, why should they not dethrone this medieval King of Kings? Had not the French and the English toppled 20 sovereigns from their thrones at Tunis, Rabat, Algiers, Tananarive, in the Indies and in China, all of them just as crowned as the Negus? The latter, moreover, in 1930 had just brutally crushed his tribes and scattered them to the north of the Blue Nile.

For more than 20 centuries Italy of the Caesars—and the Popes—had brought civilization, order and efficiency everywhere. Mussolini ought to have been commended for wishing to take up that age-old tradition again among primitive peoples to whom the high traditions of work and culture of ancient Rome could only bring benefit.

But it could not be thought that an Italian fascism would be able to bring well-being and stability to backward, small African tribes. Fascism, be it in Addis Ababa, Rome, or Berlin, could only be an accursed thing to be destroyed. In order to conciliate Mussolini, Laval, with his calculating cynicism tinged with humor, had given him a cautious go-ahead before he set his colonizing operation under way. In collaboration with the British Secretary Samuel Hoare, Laval had worked out more or less in secret an "ingenious and well-balanced" plan of conciliation.

It kept up appearances, so dear to the hearts of the Geneva crowd. As a matter of fact, it gave Mussolini what he needed: his African territory of Eritrea would be enlarged by the addition of the Tigre region; Somalia would be doubled; Ethiopia itself would be entrusted to Italy as "a zone of colonization" under the formal sovereignty of the Negus. The Negus himself was nothing. He ought to just swallow the pill and accept, Laval said to himself. "After all, it can't be helped about Ethiopia," the two plotters had murmured, for keeping the friendship of an anti-German Italy came before keeping the Negus's slave traders in business. Laval had already drafted the text of the preamble of the motion which, in agreement with Hoare, he was going to present for the agreement of the League of Nations: "The Government of the United Kingdom and the French Government will use their influence at Geneva to win the acceptance of His Majesty the Emperor Haile Selassie and the ratification of the League of Nations for the constitution in southern Ethiopia of a zone of economic expansion and settlement reserved to Italy."

This intelligent plan would not get very far. Hoare had been betrayed in London by a high anti-fascist and anti-Hitler official, Sir Robert Vansittart, who had informed a Paris newspaper that was rabidly anti-Mussolini and specialized in press scandals of the Anglo-French agreement. Three days later the Paris paper, *L'Oeuvre*, published the text of the plan and automatically torpedoed it. "The circulation of the paper is rising," shamelessly declared the owner of the Paris daily, a man named Raud, "and that's all I ask." Hoare no longer had any choice but to resign the next day. Laval resigned as well a few days later.

When Blum moved into the Palais Matignon, the seat of the

presidency of the French Council of Ministers, Mussolini's troops had entered Addis Ababa, the capital of the Negus (or, more exactly, the ex-Negus), a few days before. No one had imagined that in six months Italy would be able to bring off such a victory. Ethiopia was an immense country, wild and uneven, with savage mountain peaks like Mount Digna rising to more than 3,000 yards in altitude, or even to more than 4,000 yards, like Mount Gouma (4,231 yards) and Mount Dedgian (4,500 yards): obstacles worse than those Hannibal or Napoleon met in crossing the Alps. Dangerous gorges everywhere. No roads except faintly marked trails. Only one passable main road to the approaches of Addis Ababa. The anti-fascist press of the whole world scoffed, depicting a Mussolini involved for years in that Ethiopian adventure about 2,500 miles from Italian territory.

It would take him six or seven years, some predicted. Others upped it to 20 years. But if it dragged on, Mussolini was lost. For all the imperialists and leftists on the planet, united by financial interests in some cases and by hatred in others, had been brought together in Geneva for the purpose of imposing sanctions on Italy pursuant to article 12 of the Geneva Pact.

Mussolini had not had his campaign under way for more than eight days when the sanctions had been voted, on October 11, 1935. If Mussolini were to take not 20 but even merely one or two years to make his way across Ethiopia, the international blockade of his country would hamstring him and force him to give up. It was a race against time that Mussolini had begun on the 3rd of October 1935, when he advanced with four columns of troops debouching from the north (Eritrea) and from the south (Somalia). At any moment he ran the risk of having the British cut the umbilical cord of the Suez Canal, the long and narrow strip of water through which all his logistical support, men, munitions, motorized equipment and provisions had to pass. To be sure, Mussolini had built up stocks on the spot and in good time. But if the war were prolonged they would be exhausted and he would not be able to renew them.

A considerable British fleet had taken a position between Italy and the African shore, ready to intervene at the first order. It was the most powerful fleet the British had ever assembled in the Mediterranean: 134 ships, more than 400,000 tons.

The Duce was going to see it through with genius. Contrary to all the laws of strategy in force in 1935, he mounted an almost totally motorized campaign. Several thousand Italian trucks had been brought to the site. And armored cars. And even 100 tanks. In this country without roads, such a deployment seemed to everyone to be mad. Without all his motorized equipment, however, Mussolini would have arrived too late and would never have been able to capture the 400,000 square miles stretched out before him. He was nevertheless going to cross this fantastic country not just on account of his motorized troops, but because as an old descendent of the Caesars he had rediscovered a tactic dear to the Roman legions, that of opening their own roads.

His army of 500,000 men included—the world would learn it with great astonishment—100,000 workers. Massed in veritable divisions, 100,000 common laborers and masons advanced at the head of the columns, armed with shovels, with picks, with axes and with sticks of dynamite. They would be the true conquerors in this campaign, worthy of Alexander advancing to the Indus. The hundreds of miles of roads over which the army advanced would have to be opened by these workers, blasting rock from the mountains and building highways of durable materials that would never cave in under the weight of the tanks and trucks, or the discharge of the enormous African rains that followed the oppressive tropical sun. They had to scale mountains and at times cut through roadways at an altitude of more than 3,000 yards.

The rise of fascism in Italy and that of national socialism in Germany coinciding, it was natural and inevitable that Benito Mussolini and Adolf Hitler would align their nations in several military pacts during the late 1930s; the two appeared together frequently at rallies and demonstrations before the war's outbreak.

These workers had to build retaining walls sometimes hundreds of yards long and 20 yards high. These heroic men would be seen to work for 36 solid hours carrying 300 cubic yards of material on their backs to the top of the Termeber pass (3,150 yards in altitude) to enable the motorized column that was making a run on Addis Ababa to get through. The courage and tenacity of the Italian workers were surely to be seen in this fabulous labor. Without their modest heroism, the Ethiopian campaign would have been impossible. But it is to the glory of Mussolini to have conceived, as an old Roman, that the mason would open the way for the warrior.

On the other hand, the Ethiopian troops were much more numerous—500,000 men—than those of Mussolini. Even more so: a million additional combatants could be mobilized on the spot by the Negus. These Ethiopian natives were famous for their fury in combat. They would fight with undeniable but unmethodical courage. And mind is stronger than muscle everywhere and always. Haile Selassie had only hordes at his command. Mussolini had worked out an intelligent and inventive plan. No one would have to under-

go the trial of advancing on foot. The trucks (at times a thousand of them) carried the infantry. The dragoons and lancers were preceded by armored units forcing the way through.

The air force bombed all the centers of resistance. A perfect system of radio communication assured coordination of the units. On the other hand, the Ethiopian tribes, despite their valor, did not measure up: poorly armed, without radio, without tanks and having only discarded planes that had been palmed off on them by English traders at a fat price. The need for an impeccable supply service had fired Mussolini's imagination: closely following the troops were columns of trucks with more than 100,000 pounds of canned goods.

A sensational innovation worthy of a movie comedy scene: in order that the troops might have fresh meat to eat, Mussolini had live bullocks and calves and pigs parachuted down to the moving columns. It was imperative to have water as well in this tropical land and they did not count on the chance of getting it from streams. As many as 75 tank trucks at a time, carrying 75,000 quarts of water, daily accompanied the combatants. Every soldier received about a quart of fresh water every day.

The people at Geneva, totally devoid of imagination, went on interminably entangling themselves in the jumble of their sanctions while Mussolini pushed his army, at ever greater speed, toward Addis Ababa, the goal they had meant to keep him from by depriving his country of raw materials and supplies. Mussolini's speed and the almost certainty of an imminent victory by his armies quickly dampened the ardor of the League of Nations anti-fascists. The sanctions, it is true, prohibited the exportation to Italy of arms, munitions and war materiel. But if Mussolini hurried, his stocks would suffice and he would have no need of supplies from abroad.

The exportation of Italian goods to other countries had also been prohibited, to cut off all Mussolini's foreign currency funds. But breaches were quickly opened, notably on the German side, where it was immediately felt a great advantage would be gained by pleasing the Italians and preparing an initial rapprochement. Moreover, the sanctions were oozing with hypocrisy. Ultimately the only absolute prohibition was the furnishing of aluminum to Italy: but aluminum was one thing Italy produced in great abundance.

The real sanction, the one that could have put a damper on Mussolini, had consisted in depriving Italy of petroleum. That she lacked altogether. But the United States was not a member of the League of Nations. U.S. magnates had immediately smelled big business and, because of their traffic, the sale of petroleum finally remained free. These sanctions, which in the beginning seemed made of steel, in a few months became mere *papier-maché*.

Their final result would be twofold. Mussolini, for 10 years a friend of the Allies, but disgusted by their hypocrisy and their egoism of the rich, was going to move away from them and pass over to the Adolf Hitler camp that up to then he had loathed. In the second place, compelled by the threat of the sanctions to get things over with in Ethiopia in a hurry, Mussolini had resorted to massive bombardments in order to open the way more quickly. Tens of thousands of Ethiopians had thus died who would all have survived if the Duce had been permitted to advance without haste across the chaotic country where the Negus exercised but a feeble and questionable authority and where any Italian initiative could only have been beneficial. It was in the interest of all to aid Mussolini instead of heinously sabotaging his actions, as was attempted—though vainly—at Geneva.

Entire regions of Ethiopia were openly hostile to the Negus, such as the province of Goggiam, where the great slave razzias, a very special source of revenue of the Negus's empire, were carried out. The Ras of Goggiam detested Haile Selassie. The Italians entered his lands without firing a shot after having conquered, in heat of forty-two degrees [centigrade] in the shade, the town of Gondar and then the wonderful lake where the Blue Nile rises. Another Ethiopian *ras*, Gen. Taffari, had ventured to express his disagreement with the Negus. That idyllic King of Kings, the idol of so many sensitive souls at Geneva, had had the protesting *ras* flogged in the public square of Addis Ababa and afterward made to parade the streets in gaudy feminine rags. The Negus himself, so valiant when it came to use of the whip, was much less so when facing the Italian troops. Actually he had not been seen anywhere since the start of the campaign. He had remained shut up imperturbably in his palace. When, a month before the end, he finally had to make an appearance at the front, it was only to flee shamefully after a week and to run and hide in the mountains. He would reappear in Addis Ababa on May 1, 1936, only to remove his enormous fortune and embark with it and all his *smalah* [Arab chief's retinue] in a special train that would take him out of Ethiopia to Djibouti. On that day the world would get to see the people for whom the manipulators of Geneva, with their sanctions, had very nearly destroyed Italy.

Ethiopia, represented in Geneva as a marvelously democratic country, was a country so benighted, so little civilized, that the Negus had no more than cleared out before its savagery was revealed in all its crudity. From May 1, 1936, before the Italians arrived, the capital of Addis Ababa became a battlefield of killers and thieves. The French historian Benoist-Méchin relates,

> **Anarchy and terror rule[d] the city. The squaring of accounts among the natives and the murders are no longer counted. Everything is ransacked, pillaged and demolished, beginning with the Imperial Palace. The treasury, where there are considerable gold reserves, is the object of a regular siege, after which the pillagers kill each other over the division of the spoils. . . . Fearing to be massacred by the Ethiopians, the few whites living in Addis Ababa take refuge in the legations. The latter also become objectives toward which the Abyssinians turn their hatred. They have to be barricaded and converted into forts. A veritable manhunt is going on in the streets and anyone with a light complexion is savagely struck down.**

Such were these darling boys of the Geneva democracies, for whom, out of hatred for fascism, the peace of the West had been put in extreme danger; moreover, Mussolini—furious at seeing that those he had until then believed his friends had done everything to starve his country—had been thrown back into Adolf Hitler's arms.

But the topper would come in Addis Ababa: the British, who had been so dead set on voting the sanctions and demanding that Geneva prevent the Italians from reaching Addis Ababa—at the instigation of their firebrand, Secretary Eden—were now going to run to the Italians crying for help, begging them to speed up the invasion of the city and save their compatriots. Benoist-Méchin continues in his account:

> **On the morning of May 4, the situation has become so alarming that Sir Sidney Barton, the British minister, acting on behalf of his colleagues of the diplomatic corps, addresses an SOS to Marshal Badoglio begging him to accelerate his march on the city and occupy it as quickly as possible.**

May 10, 1938: German chancellor Adolf Hitler (left) and Italian dictator Benito Mussolini in a jovial mood during a drive through the streets of Florence, Italy.

The same afternoon, very amused by the British supplication, the Italians entered the capital of the ex-Negus, carrying their rifles by the sling. On May 9, their troop columns had come together throughout the territory. Rome once again possessed an empire. Mussolini had truly earned the right to mark his flags with the age-old fasces of the lictors. The democracies, after this foolishness, ought to have tried to repair the damage as soon as possible and to get the Italo-Anglo-French ship back on an even keel somehow or other. Some Britishers who were less passionate than Marxists like Blum, and for whom a fact ever and always counted for more than a Lord Mayor, had finally understood that they had gone completely astray. Churchill personally admitted,

> **Her Majesty's Government has imprudently championed a great world cause. It has placed itself at the head of 50 nations whom it has urged on with fine words. . . . Its policy for a long time has been dictated by the desire to satisfy certain powerful currents of opinion that have appeared here at home rather than by concern for European realities. By alienating Italy, it has completely upset the equilibrium of the continent without obtaining the slightest advantage for Abyssinia.**

England would in the end reluctantly recognize the Italian empire, but not until 1938, when it would be much too late.

As for the Marxist Blum, who ought to have been able to get well out of it, since he had not come to power until the very month in which the conquest of Ethiopia had definitely been achieved, he would continue to act as Italy's most rabid enemy. Mussolini had scarcely any illusions. When A.M. Bertrand interviewed him, as he had previously interviewed Adolf Hitler, the Duce had answered: "What do you want me to say to a French journalist? You have just given yourselves a government whose principal aim is to fight against fascism. Well, go ahead and fight."

Then, gaining control of himself, he had continued: "Do you know the present French leaders well enough to give them a message? . . . Yes? Then tell Léon Blum that I wish to deal with France independently of his domestic administration." Recalling his personal role in Italy's entry into the war in 1915, he had added:

> **I had Italy enter the war on the side of France . . . I love your country and I'll promise you something specific in exchange. Through your boasting and your weakness, you have let the Rhineland be reoccupied. The Germans are going to fortify it. . . . By passing through the Piedmont with the assistance of the Italian army, you can go and defend Czechoslovakia and that's the only chance you have left. I shall defend Czechoslovakia with you. You will defend Austria with me. There is no other way to halt the conquest of central Europe by Germany. Tell that to Blum. I'll sign a treaty tomorrow, if he wishes.**

It is plain that despite the rebuffs and insults, Mussolini had not yet completely decided, after the conquest of Ethiopia, to go over

PHOTO BY FRANO ORIGLIA/GETTY IMAGES

An anti-Gulf War II activist stands near a sign which compares U.S. President George W. Bush and Italian Prime Minister Silvio Berlusconi to Adolf Hitler and Benito Mussolini, respectively, outside Camp Darby March 8, 2003 in Pisa, Italy. Approximately 50,000 people participated in the antiwar protest. The legend of two of history's most charismatic personalities—Hitler and Mussolini, not Bush and Berlusconi—seems to grow and grow as time passes. It might be noted that George W. Bush's attempted assassination of Saddam Hussein with a "Bunker Buster" bomb a few hours before Gulf War II would have been condemned by Hitler who was against assassinating rival world leaders.

to Adolf Hitler's side. Giving the Allies a second chance remained a possibility and Mussolini was offering a helping hand. Blum spurned it contemptuously. He would not even bother to answer by so much as the cold formality of a diplomatic rejection. He charged—that and no more—a high official of the Foreign Affairs Ministry, M. Massigli, to let Italy know the reasons which motivated his refusal. They were a masterpiece of democratic double-talk.

"There is no question but that the electoral commitments made by M. Blum to the Narbonne socialists will not allow him to take the matter under consideration." It's enough to make one cry.

General Leon Degrelle was an individual of exceptional intellect and physical courage, dedicated to western culture. He fought not only for his country but for the survival of Christian Europe, preventing the continent from being inundated by Stalin's savage hordes. What Degrelle has to say, as an eyewitness to some of the key events in the history of the 20th century, is vastly important within the historical and factual context of his time and has great relevance to the continuing struggle today for the survival of civilization as we know it.

How can there be a fanaticism so narrow-minded? The equilibrium of Europe was to be upset to please a few Narbonne voters? However, that's the way it would be. Political truckling to voters hit a new high that day. And anti-fascist hatred had appeared in all its polite splendor. "The matter went no further," writes Benoist-Méchin in conclusion. "Nothing more was said about it."

Far from clearing the air, as the Duce had hoped, his offer seemed to exasperate the leftist parties. The Paris press raged against him and heaped insults on him. And now at last Mussolini drew the proper lesson from this hostility. Judging that he could not expect much from France, he replied with more and more virulent words to the attacks he was coming under. Since France, England and the United States refused the hand he extended to them, there was nothing left for him but to turn to the only country that had offered him its help in his hour of peril. The turnabout began on the 24th and 25th of October, 1936, when Count Ciano, the Italian minister of foreign affairs, came to Berchtesgaden and to Berlin, where he proceeded to "a full exchange of ideas" with the Fuehrer.

By his anti-fascist hatred, M. Blum had just let France lose an exceptionally important ally. When the hour of the Anschluss sounded, Paris would find the access closed to a border that had been wide open to her for 20 years. ❖

John Quincy Adams & Masonic Influences on the United States

By M. Raphael Johnson, Ph.D.

Few Americans realize the extent to which the anti-Masonic cause was popular in the United States in the middle of the 19th century. Recently, Texe Marrs has republished the letters of President John Quincy Adams concerning the Masonic institution in the United States in reference to the 1826 ritual murder of Captain William Morgan. These letters are rarely read today and, regardless of one's position on English Freemasonry, they deserve to be studied as a major—albeit neglected—aspect of American political history. These letters condemning the Lodge were not written by an illiterate conspiracy theorist, but the president of the United States who considered the Lodge to be one of the greatest threats to American freedom.

The institution of Freemasonry, since its modern inception in the early part of the 18th century, has been a radically divisive and controversial phenomenon. From the instant of its founding, both the Church of Rome and Eastern Orthodoxy have forbidden their members to become members. Royal governments on the continent of Europe throughout the 18th and 19th centuries, such as the Habsburgs and Romanovs, strongly distrusted it and kept it either under strict supervision or disbanded it completely. Gen. Francisco Franco of Spain, one of the great anti-communist leaders of the 20th century, was so disturbed by the power of the Masons that he banned the craft throughout Spain and made numerous speeches condemning the order. Masons have been accused of being nationalist (in the case of Mazzini) as well as globalist (as in the case of much of the continental Grand Orient); capitalist as well as communist. They have been considered as radical liberals as well as reactionary conservatives. James Billington, currently Librarian of Congress, in his book *The Icon and the Axe*, considers, against all evidence, the Lodges to be the most reactionary force in continental Europe in the 19th century. Many are content to claim that Masons have no real political or theological program as such and differ as radically from each other as do individuals. Many go so far as to merely claim that Masons are harmless eccentrics, banding together for mutual gain and fellowship in an increasingly feminized society. Many claim they rule the world with an iron fist for the sake of global liberalism.

Regardless of the numerous theories Masonic initiates or critics support, much ink has been spilled on the question. Rivercrest Publishing, the property of famous Christian activist Texe Marrs, has reissued an important work in American political and cultural history, the letters of President John Quincy Adams on the Masonic institution. Until 2001, this book, originally entitled *Letters on the Masonic Institution*, has been very difficult to acquire and Rivercrest has published it in full, with no amendments, notations or alterations of any kind. The new release book title is *Letters on Freemasonry*.

John Quincy Adams was the son of John Adams, the great founding father of the American system of government. Both men were ardent aristocrats and viewed government accordingly. John Quincy Adams was defeated for re-election to the presidency by Andrew Jackson in 1828. In his retirement, between 1828 and 1848, Adams was active in various anti-Masonic causes, even accepting the Anti-Masonic Party's nomination for the governorship of Massachusetts, his home state. Adams withdrew as the four-way race reached deadlock, having been thrown to the state legislature. These letters, written to various people (including high dignitaries in the Lodge), were written between August 22, 1831 and October

27, 1835. The work concludes with a long address of Adams "To the People of Massachusetts" after the gubernatorial campaign and a set of appendices (from the original work) which reproduce the oaths and obligations of the Entered Apprentice, Fellow Craft and Master Mason, corresponding to the first three degrees in the Lodge (often called the Blue Lodge). Certainly the anti-Masonic cause enjoyed a massive boost by having no less than the former president of the United States explicitly fighting on their side. The Lodge at that time was clearly on the defensive, as can be gleaned from quotes like this from a former president: "I do conscientiously and sincerely believe that the order of Freemasonry, if not the greatest, is one of the greatest moral and political evils, under which this Union is now laboring" (124).

The letters themselves are terribly repetitive, as they were part of the correspondence with different persons on the same issues. The immediate cause of the entire matter was the 1826 ritual murder of Capt. William Morgan, a former Mason who abandoned the Craft and began to reveal the secrets of the Lodge. As many Masons were implicated in protecting his killers, a national outcry was heard and Adams felt himself compelled to speak out on the matter. He describes it this way:

> **He was seized by Masonic ruffians at noonday, hurried away from a dependent wife and infant children, by a warrant upon a false charge of larceny, taken out at 30 miles distant from his abode—taken out upon the day hallowed to the worship of God; he was carried into another county and discharged as innocent the moment he was brought to trial. Then forthwith arrested again for a debt of two dollars, imprisoned for two days, though he offered his coat in payment for the debt; finally discharged again in the darkness of night, by an impostor under the guise of friendship and, immediately upon issuing from prison, seized again, under cover of the night, by concerted signals, between the man-stealers of the Lodge and of the chapter—gagged to stifle his cries . . . there lodged in solitary confinement within he walls of an old abandoned fortress, there detained five days and nights, under perpetual threats of instant death, subject to uninterrupted indignity and abuse . . . and finally, at dead of night, transported by four Royal Arch Companions of the avenging Craft to the wide channel of the Niagara River and there sunk to the bottom of the river (135).**

But this was not entirely the issue. What galvanized the American reading public was the conduct of the Lodge itself when it became clear that this was a Craft-oriented assassination. Adams continues on page 137:

> **There were crimes committed against Morgan before his abduction and murder—crimes of equal atrocity, committed against his associate Miller—crimes committed after the murder of Morgan, to shield and screen and protect and aid and abet, its perpetrators—crimes committed by Masonic sheriffs in returning juries—crimes committed by Masonic witnesses, some in standing obstinately mute and others refusing to give the testimony required of them by the laws of the land—crimes committed by Masonic jurors in returning false, or in refusing to return true verdicts.**

This is what began Adams's interest in Masonry and his placing weighty support to the anti-Masonic cause in American politics. This cause was not a weak, maligned and marginal set of men at

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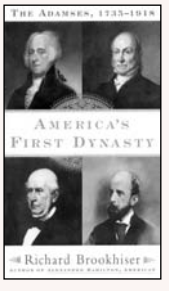

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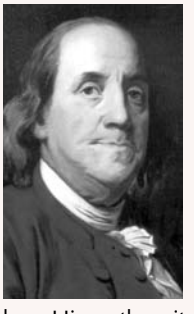

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that time at all. Adams's letters, then, revolve around this murder and the conduct of the various Lodges as a result. The basic argument has little to do with Masonic politics or religion *per se* (these are not dealt with at all) or its occult nature etc but has to do with the incompatibility between the Masonic oaths and the responsibility of Masons as citizens.

The second issue Adams raises concerns the nature of the inhuman penalties inflicted on Masons who reveal secrets or otherwise compromise the secrecy of the Lodge. Of course, both of these issues came to the forefront of American politics (as they would never do today) after the Morgan murder and the trial of his suspected killers got underway.

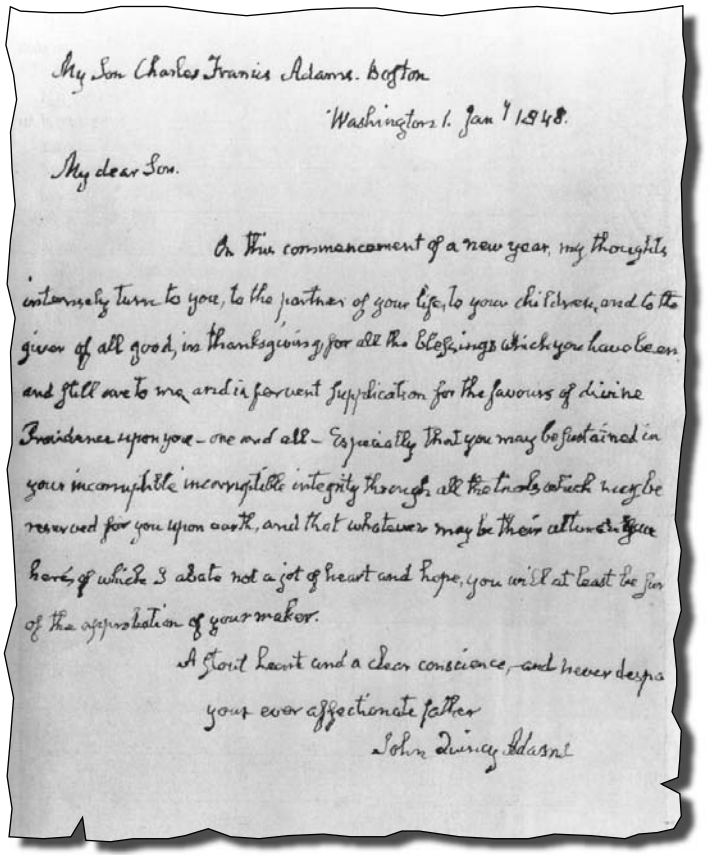
Concerning the power of Masons to protect even accused killers from within their ranks, Adams writes on page 25 to Edward Ingersoll Esq. concerning the public demand that Masons change or repudiate their bloodthirsty penalties for all errant Masons:

> **This reasonable and moderate call has not only been resisted by the great body of Freemasons throughout the United States, but no man, high or low, eminent or obscure, has dared to avow the opinion and unite in this call without being assailed in his reputation, robbed of his good name, insulted, abused and vilified openly and in secret, by individual Masons and by organized Lodges, a body of at least 200,000 men, scattered over the whole union—all active and voting men, linked together by secret ties, for purposes of indefinite extent; bound together by oaths and penalties operating with terrible energy upon the imagination upon the human heart and upon its fears; embracing within the penalty of its laws the president of the United States [Andrew Jackson at the time] and his leading competitors; and winding itself around every great political party for support, like poisonous ivy round a sturdy oak and round every object of its aversion, like a boa constrictor around its victim.**

Even, however, with this sort of rhetoric, he still claims many Masons are upright and honorable men and that he has no wish to utterly proscribe the Lodge. It seems consistent throughout that Adams simply wants no more than a moderation of the oaths and penalties. After the scandal of the Morgan murder trial, a group of Masons who had enough of the Lodge, referring to themselves as the Le Roy branch of seceding Masons, met together and made certain oaths public. One of them contained (found in the appendix of the book) injunctions that "treason and murder" were not excepted from the oaths of the Lodge. Of course, breaking these oaths means the most gruesome punishments, as Morgan's mutilated corpse proved. Concerning Masonic denials of this situation, Adams comments to Masonic leader Edward Livingston Esq.:

> **They had used that noble device of explaining the penalty of death for revealing the secrets of the craft, or of any of its members, as meaning only a promise to suffer death rather than reveal them. They had expounded and explained and denied the several parts and parcels of the Masonic obligations, till they had made them all as innocent as their lambskin aprons. They had especially denied, with abundance of indignation, that they had never administered or taken the oath to conceal the secrets of a brother mason—"murder or treason not excepted" (144).**

Not surprisingly, the Morgan affair had the various Lodges in an uproar, as well as the secession of the Le Roy council. The Grand Lodge of Rhode Island had issued, in haste after the trial, a "Defense of Masonry" pamphlet, about which the above was part of a refutation by Adams. The oaths are repugnant to Adams for three reasons: first, that they are "extrajudicial oaths" and therefore are opposed to American law; second, as Christ said not to swear at all, these are against biblical law; and third, that the initiate is provided with the oath before he can even know what the secrets of the Lodge are. Therefore, the initiate, according to Adams, is made to take a bloodcurdling oath sentencing him to possible death by torture before he realizes to what it is he is taking an oath (59-60).


My Son Charles Francis Adams. Boston

Washington 1. Jan 1 1848.

My dear Son.

On the commencement of a new year, my thoughts intensely turn to you, to the partner of your life, to your children, and to the giver of all good, in thanksgiving for all the blessings which you have been and still are to me, and in fervent supplication for the favours of divine Providence upon you – one and all – Especially that you may be sustained in your incorruptible incorruptible integrity through all the trials which may be reserved for you upon earth, and that whatever may be their attendance here, of which I abate not a jot of heart and hope, you will at least be free of the approbation of your maker.

A stout heart and a clear conscience, and never despair.

your ever affectionate father

John Quincy Adams

This was one of Adams's final letters. After many debilitating strokes, he finally found some strength to write his son Charles. The last line reads: "A stout heart and a clear conscience, and never despair."

This is the upshot to these letters, reaching over 250 pages. This is an invaluable source of knowledge for Adams's political views as well as the major issues concerning Masonry in the 19th century. The greatest weakness of these letters is their repetition. After reading a few, the major issues have already been dealt with and Adams's views made known. Only a handful of interesting new problems arise after the first several letters. The introduction is unsigned and clearly was not written by the president, for the author writes in glowing terms of him in the third person. There is nothing in the present volume that provides any information on the identity of this author. One wishes that Adams would have taken this opportunity to expose many of the occult religious and political views of the Lodge as part of his attack against them, rather than just deal with the specifics of the Morgan murder *per se*. Nonetheless, these minor problems do not take away from the value of this work. ❖

John Quincy Adams, *Letters on Freemasonry*, Rivercrest Publishing, 1708 Patterson Rd., Austin, TX 78733, 2002. Originally published in 1833 under the title: *Letters on the Masonic Institution*.

Smithsonian Has Ax to Grind on Rune Stone

(Continued from Page 48)

cause I was unfamiliar with the runic 'primstav' calendars." Never, it appears, does Breda make reference to the numerals being the reason for his conclusion.

The Smithsonian goes on: "This might have been the end of the matter had it not been for a young Norwegian-born amateur historian named Hjalmar Holand who became interested in it while traveling through Minnesota giving lectures on Norwegian history."

Holand was working on his master's thesis in 1898, thus he was hardly an amateur. Holand was not traveling through giving lectures; he was researching a book on Norwegian immigration, which was published in 1908.

Says the Smithsonian: "[A Minnesota Historical Society] report . . . established that he [Ohman] knew runic writing and had an interest in history."

According to the report, Ohman only said that "Every schoolboy and every Swede and Norwegian knows something about runes, but not so as to use them." This is hardly a claim to know runic writing. There is nothing in the report that suggests Ohman had an interest in history.

"Winchell concluded that the inscription might be genuine but that the lack of patina on the runes on the otherwise well-patinated stone indicated that the runes were recent."

Actually Winchell makes no statement about the patina, other than to note that compared to the interior the surface of the stone is lighter and of a "mellow" color. He notes this of the whole surface of the stone and does not say that the surface of the inscribed area is different in any way except to note that parts of it had been scraped by an iron nail.

A number of other informed people did make note that the inscription was as weathered as other parts of the stone. For instance J.F. Steward, who in 1899 photographed the stone for an investigation, noted: "The grooves show no more newness than the natural surface of the rock; on the contrary all show age." Winchell's conclusion as to the age of the inscription was that it was roughly 500 years old, not of recent date. The conclusion of the committee report, written by Winchell, was favorable, the only difficulty being in the linguistic aspects of the stone, not the physical aspects.

Smithsonian says: "The governors of the Minnesota Historical Society concluded that the inscription was in all probability a fake and that Ohman was probably the perpetrator." Actually, on May 9, 1910 the executive committee voted to reserve final judgment on the rune stone. The Historical Society did, in 1915, publish the favorable committee report, both in its official records and as a separate publication.

"Holand kept the stone until he parted with it for $4,000 paid by the Alexandria Chamber of Commerce." Although the rune stone was to be entrusted to the Chamber of Commerce, it was purchased by an independent group of 10 businessmen from Alexandria and the amount paid was $2,500, not $4,000.

"The continuing controversy soon led to the appearance of a critical review (Bronsted 1954), published by the Smithsonian and two books (Moltke 1953, Wahlgren 1958)."

Erik Moltke wrote no book on the Kensington rune stone, though an article by him was published in the February 1953 issue of *Scandinavian Studies*.

Smithsonian says: "Dalecarlia [is] a community where runes were still being used in the 1920s (Boethius 1906)…"

The citation is from 1906 and obviously cannot reflect the use of runes in the 1920s.

"Ohman . . . had been seen carving runes on sticks during his early years in Minnesota," says Smithsonian.

There is no firsthand report of this. One secondhand report gives one instance of him carving runes on a stick. Winchell investigated one other reported case of Ohman writing runes on a board and found that it was not Ohman, but Hans Voigt who made the runes in that instance.

Smithsonian continues: "Among the articles found pasted into Ohman's scrapbook, now in the Minnesota Historical Society. . . ."

The scrapbook was returned to the Ohman family after some of the articles were microfilmed. It is not in the possession of the Minnesota Historical Society.

There are many other blatant errors in the Smithsonian report, but space does not allow a complete refutation here. (For example, the report claims that the alleged fraudsters buried the faked tablet "under a small ash tree." In fact, the tree whose roots were found wrapped around the stone was a poplar and not all that small.) The report at best displays sloppy workmanship and slapdash researching and at worst may be outright deception. It shows no interest in the pursuit of the truth, but reveals a writer who clearly has an ax to grind.

For more on the authenticity of the Kensington rune stone and additional information ignored by the Smithsonian Institution see TBR Vol. VII No. 2 (March/April 2002). ❖

For more facts on the Kensington rune stone—perhaps the greatest find in American archeological history if it can be proven authentic—see TBR's March/April 2002 cover story on the rune stone. According to geologist Scott Wolter, the petrographics of the rune stone unquestionably date it to well before the supposed rune stone "forger's" birth. (One copy is $8; two or more copies are $7 each.) Also, hear and see Wolter and runologist/linguist Dr. Richard Nielsen blow apart the arguments of those who say the rune stone is a fake. Recorded live at the TBR 2002 history conference. Video tapes available at $23 each. Order TBR 2002 Conference Video Tapes **7** *and* **8.** *Other speakers also included free on those tapes. Send check, money order or credit card information to TBR, P.O. Box 15877, Washington, D.C. 20003 using the coupon on page 80. Call 1-877-773-9077 to charge to Visa or MC. See also page 80 for S&H charges.*

Zionism's Role in the Fall of the Ottoman Empire

BY JAMES CROWHURST

Like so much else in history, the Ottoman Empire is a mystery to most Americans. Indeed, every square inch of her empire was carved out by force; nonetheless, she became a foe of the developing ideology of Zionism, which would have demanded a Jewish state in the heart of this Islamic empire. However cooperative the Ottomans had been with the Jews in conquering the Levant from the Orthodox Byzantine Greeks, the Khazars, who always overplayed their hand, embittered thousands of Muslims with the Jewish takeover of the faltering empire at the dawn of the 20th century.

Above, a sultan and his retinue are escorted around the grand city of Baghdad. Though the Ottomans were involved in the attempted destruction of Christianity wherever the empire set itself, it was an enemy of political Zionism and the utmost trickery was used to stop Zionist expansion and subversion whenever politically feasible.

We cannot avoid the fact that history is never truly "past." There can be no understanding of the present day without a true understanding of the events which led up to the circumstances of the present. The fact that the overthrow of traditional Islamic rule in Turkey was the work of Jews and Freemasons is little known today; but the overthrow of the Ottoman empire constituted a vital prelude to the establishment of the state of Israel.

Although few are cognizant of the facts today, the "Young Turk" rebellion of 1908, which overturned the traditional government of Muslim Turkey and completely transformed the Middle East, was largely engineered by Turkish Jews with the aid of their compatriots in other countries.

At the turn of the 20th century, traditional Turkey—the Ottoman empire as it was then called—still dominated the entire Middle East, as it had done ever since the unfortunate Turkish conquest of Constantinople in 1453. Palestine, the Holy Land, lay under Muslim domination. Christians resided there and were permitted to visit the ancient Christian shrines, though this varied from era to era. Although Jews in large numbers lived throughout the Ottoman domains, Islam has since the days of the Prophet Mohammed shown the deepest mistrust of Judaism. While frequently working and cooperating with the Jewish people, Muslims have through the centuries been suspicious of them and have seldom permitted them to hold high office in Islamic countries. The Ottoman empire stood in the way of Zionist ambitions aimed at the creation of the state of Israel.

The "Young Turk" revolution was a successful attempt to overthrow the traditional Islamic pattern of Turkey and replace it by a socialist and Judaic-Western system of rule. The forces of conservatism were deep in the roots of Turkish culture, however, and

the socialist revolution of the Young Turks, while destroying the old ways, did not succeed in the long run in converting Turkey into a "modern" socialist state. It did, however, destroy much that was good in Turkish tradition and replace the age-old stability of cultural pattern with a political restlessness from which Turkey has suffered ever since.

Although the already weakened Ottoman empire was finally destroyed in the course of World War I, the Young Turk revolution was in effect the death knell of the empire and the Turkish revolution followed the same pattern of Judaic-inspired revolutions so common to the 19th and 20th centuries. The revolutionaries who seized Istanbul/Constantinople (the capital in those days) and deposed Sultan Abdul Hamid, promptly sold their country into bondage to Germany (then largely dominated by Jewish businessmen).

Young Turks, such as Enver and Talaat, were the willing instruments of German Jews Bieberstein and Wangenhein. The socialist-communist bacilli (which were then to be found in all countries of Europe) seized upon the somewhat run-down Turkish empire and destroyed it. The Turkish revolution may be said to be, quite emphatically, the work of a Jewish conspiracy insofar as its main architects and activists were Jews and Freemasons. The low-level Freemason knows little about politics and cannot be expected to imagine that the apparently innocent organization to which he belongs—steeped in pagan and Talmudic precepts and ritual—could possibly ever play a sinister role. But the ordinary Freemason must be the first to admit that he knows nothing of the multitude of secret "higher" lodges which control Freemasonry and the vast funds at the disposal of the Craft. Especially within continental Freemasonry, and in special lodges which are invisible non-members, do the opportunities and much of the inspiration for politically colored activities derive.

The "Young Turks," as a matter of historical fact, comprised mainly Jews, Greeks and Armenians and had few Turkish or Muslim members. Yet they were able to plot a revolution which overthrew the old leaders of state and completely overturned the old Ottoman empire. The Turks had for centuries grown accustomed to running a vast, somewhat ramshackle empire, comprising multitudes of diverse racial and religious groups. They practiced, in effect, a kind of multi-racialism. But this toleration was to be their downfall. As the well-known French Masonic publication *Acacia* wrote in its October 1908 issue:

> **A secret Young Turk Committee was founded and the whole movement was directed from Salonika, as the town which has the greatest percentage of Jewish population in Europe—70,000 Jews out of a total population of 110,000—was specially qualified for this purpose. Besides there are many Freemason lodges in Salonika in which the revolutionaries could work undisturbed. These lodges were under the protection of European diplomacy; the sultan was defenseless against them and he could not prevent his own downfall.**

The Young Turk Committee of Union and Progress was practically born in the Masonic lodge known as Macedonia Risorta, which was established under the guidance of the Salonika Jew Emmanuele Carasso. This, along with the lodge Labor et Lux, was under the auspices of the Grand Orient Lodge of Italy and, therefore, was permitted to operate even though Freemasonry generally was forbidden in Turkey. This same Emmanuele Carasso afterwards was a prominent member of the commission which formally deposed Abdul Hamid.

Strangely enough, this Young Turk movement adopted the guise of "nationalism," yet in destroying the old traditions, in attacking the Muslim custom of wearing beards, in banning the wearing of traditional Islamic custom and in aping "western" habits and customs, its effect was far from being nationalist. Further comments from the contemporary French paper the *Paris Temps* of August 20, 1908, reveal the depth of the intrigue behind the movement and show connections which could hardly be expected to be genuinely nationalist. Says Refik Bey in an interview:

> **It is true that we found moral support in Freemasonry, especially in Italian Freemasonry. The two Italian lodges Macedonia Risorta and Labor et Lux rendered us real service and offered us a refuge. We met there as Masons, for many of us are Freemasons, but in reality we met to organize ourselves. Besides, we chose a great part of our comrades from these lodges, which served our committee as a sitting-machine by reason of the care with which they made their inquiries about individuals. At Constantinople the secret work that went on at Salonika was vaguely suspected and police agents tried in vain to obtain entrance. Besides, these lodges applied to the Grand Orient of Italy, which promised in case of need to procure the intervention of the Italian Embassy.**

The central organ of the Young Turk movement, the Committee of Union and Progress, retained its Masonic and largely Jewish character after the Revolution and the president of the chamber, Ahmed Riza Bey, even refused to use the word "Allah" in taking the oath prescribed by the constitution.

In 1909 came a counter-revolutionary move against the Young Turks, but without success. The pro-revolutionary army which crushed the revolt was headed by a Salonika Jew, Col. Renzi Bey. The crushing of the counter-revolution led to the Jewish and Freemasonic elements in the Committee of Union and Progress to become rapidly more open and obvious. Talaat Bey, a Freemason, became president of the Committee Party and Djavid Bey, a Jew, became Finance Minister, bringing in another Jew, Messim Russo, as his aide. Of almost equal importance to these two was another Freemason, Djahid Bey, editor of the influential *Tanin*. Political Masonic lodges sprung up everywhere in Constantinople and, with the lifting of the ban on Freemasonry, 45 lodges met in Constantinople in 1909 to form the Grand Orient Ottoman with a Muslim, Mahomed Orphi Pasha, as grand master. However, upper officials of the new Grand Orient lodge included the following Jews: David Cohen, Raphaelo Ricci, Nicholas Forte, Marchione, Jacob Souhami, George Sursock and, once again, Djavid Bey.

Terrorism and intimidation reigned under the Young Turks. Indeed, they had never been far from the surface during the years of revolutionary activity preceding the revolution. The Ministry of Police was abolished and replaced by the Public Security Department under the direction of Ghalid Bey, a Freemason; and the first Young Turkey coins bore the words "*Liberté, Egalité, Fraternité*." The press was put under the control of a Jew by the name of Nejib Fazili Bui and foreign correspondents throughout Turkey came under the direction of another Jew. The Agence Ottoman, the official organization which strove to spread the Young Turk ideology and viewpoint abroad, was under the control of a Baghdadi Jew, Salih Guirgi. The Grand Vizier Hakki Pasha failed to cooperate with the new government and was replaced by Hilmi Pasha with a Jewish private secretary to keep him in order and whose brother-in-law, Jacques Menashe, was the go-between linking Djavid Bey as finance minister with the Bernhard Dreyfus banking group in Paris.

Another aspect of interest is that while being prominent in bringing about the revolution, which chose for its slogan "Unity" as

The Ottoman empire was quite unlamented as it fell after World War I. Only England and the Allies sought to uphold her power as it was a check on Russia's ambitions to control British and Islamic expansionism in Central Asia and the Levant. In this picture, a painting by Orlando Norie done in 1876, in the midst of Serbian rebellions against Ottoman rule, another of the famous Turkish slaughters of their political enemies is depicted. It is actions such as this one that earned the Turk the undying hatred of Christian Europeans.

well as "Progress," Jews in Turkey took immediate steps to segregate themselves yet further as an elite and two Jewish newspapers were immediately started up in Constantinople. One was the Yiddish *Osnwnischer Lloyd,* edited by the Yiddish Jew Dr. Moritz Grunwald, and the other was the *Jeune Turc,* whose proprietor was Sami Hochberg, a Khazar Freemason.

Both papers sought to strengthen Freemasonry and the separateness of the Jewish community in Turkey. The *Jeune Turc* especially aimed at a Judeo-Turkish state in which all other communities would be subject to the ruling Jewish faction.

The military in Turkey viewed the above political and cultural developments with strong misgivings and the Salonika correspondent of the conservative British paper *The Morning Post* wrote an article which was published on May 19, 1911, which was published as follows:

> **The army officers and the Turks have long been displeased at the prominence acquired by individuals who are not regarded as true Turks and whose connections with the Jews of Europe have been considered as facilitating Zionism. The Turks believe Zionism aims at the establishment of a Jewish state in Asia Minor and suspect that the Jewish colonies which the Zionists are planting in Syria are destined to be the centers of foreign influence.**

It must be explained that Germany, throughout the first part of the 20th century and prior to 1933, was very much a tool of Jewish financial and political forces. The German press was especially under the control and ownership of the Jews, as Richard Wagner pointed out in his article "Judaism in Music." Thus the German press at this time came out strongly with a series of articles supporting the Zionist aims for the creation of an Israelite state in Palestine. Under the Young Turks, Jewish communities were permitted to establish themselves in Palestine and provide the foundation for that vast, illegal immigration of Jews, following World War II, which eventually emerged as the new state of Israel.

"Young Turkey" consequently and unsurprisingly entered World War I as an enemy of czarist Russia. In the course of that war, the forces of the Ottoman empire were defeated by British troops and destroyed. Jewish influence throughout the Middle East, which had grown in strength under the Young Turks, received a mild setback with the formation of the independent Muslim states of Egypt, Syria, Transjordan and Saudi Arabia, all of which had been ruled under the Young Turk regime by Jews and Masons from Constantinople. But the groundwork for the state of Israel had been completed and Jewish immigration into the Middle East continued apace under the aegis of the famous Balfour Declaration. The "Young Turk" revolution did not endure as such, but, in common with other Zionist-activated revolutions, it destroyed the old order in Turkey; and from that day to this Turkey has remained safe for Jewish commerce and Zionist intrigue.

Above all, the revolution proved to be a vital and successful step toward the fulfillment of Zionist aims for the establishment of the state of Israel, which would never have been even remotely possible while the "old" Ottoman empire still held sway over the

Mr. James Crowhurst was a major nationalist writer, published in the New Patriot*, among other journals. He was a specialist in Masonic and Jewish conspiracy in the western and Oriental worlds.*

HISTORY YOU MAY HAVE MISSED

The German newspaper *Bild* has labeled Winston Churchill a war criminal because of his ordering of indiscriminate bombing of German cities during World War II. The paper calls for the British government to offer some sort of recognition of the unnecessary suffering it willfully launched against the German population. A book called *The Fire: Germany Under Bombardment 1940-45,* by the historian Jorg Friedrich, has been recently released and it is one of the first mainstream German publications that tells the truth about the vicious and genocidal British bombing during that unfortunate war. Can there be any doubt that the efforts of Revisionists have something to do with this? Many in the mainstream can no longer ignore the charges made by actual historians, normally called Revisionists, rather than the hacks that get tenure and promotions in European and American academia.

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If one was to look at the August 19, 1945, issue of the *Chicago Sunday Tribune,* on the front page, a startling revelation is made. The paper admitted, due to the "lifting of censorship restrictions," that the Japanese made a peace offer, nearly identical to the one carried out after Hiroshima, seven months prior, that is, in February of 1945. The peace offer was rebuffed. Officials from the White House said this by way of an explanation, as reported by the paper: "It was held possible that the warlords might assassinate the Emperor. Officials said Mr. Roosevelt felt that the Japanese were not ripe for peace except for a small group who were powerless to cope with the warlords and that peace could not come until the 'Japs' had suffered more." The peace overtures, five in all, came through the offices of General Douglas MacArthur; the great general disagreed with White House policy on the matter. The staff writer, Walter Trohan, writes further, "This Jap[anese] peace bid was known to *The Tribune* soon after the MacArthur communication reached here. It was not published, however, because of *The Tribune*'s established policy of complete cooperation with the voluntary censorship code."

HIROHITO ***MACARTHUR***
BOTH KNEW JAPANESE WERE FINISHED.

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A recent article by J. Robert Lilly and François Le Roy, "Remember Also War's Dark Side," backs up the claim, made many times in TBR (see especially Alex Perry's criticism of the Greatest Generation myth), that the behavior of American G.I.s in western Europe was not as glorious as the propaganda movies intone. They write: "From examining the 34 volumes of military court opinions written by U.S. Army judges in World War II's European Theatre of Operations (ETO), we have documented that U.S. soldiers committed gratuitous rape and other serious crimes against allied and enemy civilians and the U.S. Army. Their crimes included murders, various assaults, race riots, house break-ins, thefts, black market racketeering and desertions, among others. . . . The U.S. army [between 1942 and 1944] conducted 44 public rape trials in England alone."

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One of our readers sent in a brief article from the June 5, 1922, edition of the *Brazil Daily Times* from Brazil, Indiana. The headline reads: "Children Affected with Glanders are Executed in Russia." The International News Service reports from London that children who have become infected with "glanders," are shot, "out of common humanity." The children contracted the disease by eating "diseased refuse." The Bolsheviks murdered thousands of children it could not feed and justified it in Rockefellerite terminology now used with the same smug self-righteousness by Planned Parenthood and the Hemlock Society.

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The U.S. government now admits to using thousands of U.S. sailors to test biological weapons in the 1960s. Accusations that used to get ritually (and nervously) denounced as "crazy" and "depraved" are now fully admitted by the Pentagon itself. The article, dated October 23, 2001, from the *Chicago Tribune* discloses:

> **. . . the Pentagon has confirmed that thousands of sailors were present during a decade-long series of classified tests to determine the vulnerability of U.S. warships to attack from chemical and biological warfare. . . .**
>
> **The Pentagon acknowledged that some of the tests involved spraying live biological weapons over U.S. ships. . . .**
>
> **Pentagon officials say nerve agents such as sarin and VX gas also were used, but they refuse to disclose where, when and how.**

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In 1943, in contravention of all rules of war, the ever civilized British high command attempted to institute a plan where civilian employees of the Reich in different parts of Europe were to be systematically exterminated. According to the February 8, 2002, edition of *The Independent*, a major British newspaper: "Minutes of a meeting of the SOE [Special Operations Executive] council held in London in June, 1943, released by the Public Records Office today, show intelligence officers saw 'considerable possibilities' in an execution campaign. The proposal, from a council member known as AD/E, suggested that 'as a start a certain month be declared "execution month."' The authorization for this program explicitly said that it should be 'confined to civilian officials rather than soldiers.' Eventually, the plan was dropped because Britain feared German reprisals."

Alexander the Great's Legacy in Afghanistan

"There, at the foot of Mount Ai Khanum, overlooking the Pyandzh River that cuts through Afghanistan's border with Tajikistan, lie the 2,300-year-old ruins of the city Alexander the Great built for his Afghan wife, Roxanne." The city was named Alexandria Oxiana. Afghanistan, it seems, is loaded with priceless artifacts of Alexander (and others) that are being slowly destroyed by warfare and civil strife including earlier American and British bombing. A French archeologist named Paul Bernard discovered the ancient ruins in the 1960s, but, by the '70s, Afghanistan had descended into chaos and the site needed to be abandoned. At the moment, the ruins are behind used as grazing ground by shepherds. The local people care very little about enriching American or French archeologists, says the *Dallas Morning News* of November 11th, 2001.

ANCIENT MESOPOTAMIA

THE CRADLE OF CIVILIZATION

As the modern western barbarians invade Iraq (anciently known as Mesopotamia), and, very soon, possibly, Iraq's neighbors Syria and Iran, unleashing warfare nearly unique in its destructive power and complete lack of legitimacy, and looting the land of priceless archeological treasures, it may well be useful to take a quick look at the history of the region. Few Americans realize the rich cultural history of this "cradle of civilization" currently being bombed back into the stone age. However, the following is merely a brief summary, and does not come close to capturing the uniqueness of Mesopotamia's vastly complex civilizations, which many specialists have spent their lives studying. It is a tale of many peoples: Sumerians, Babylonians, Akkadeans, Babylonians, Hittites, Hurrians, Kurds, Turks, Elamites, Assyrians, Chaldeans, Parthians, Persians, Aramaens, Christians, Jews, Zoroastrians, Muslims both of the Sunni and Shiite persuasions, and others too numerous even to mention. . . .

This Sumerian statuette from the Temple of Abu at Tel Asmar, dated circa 2700-2600 B.C., clasps its hands in a attitude of prayer. Statues of this type are often naked above the waist and wear a kilt.

BY JOHN TIFFANY

Ancient Mesopotamia (the "land between the rivers") is generally recognized as one of the earliest civilizations on the planet, if not the earliest. The "two rivers" it lies between are the Tigris and Euphrates. Mountains surround this region, and it is here that the Tigris and Euphrates rivers arise, with which the people irrigated the ancient rich farmlands. But, as many scholars have pointed out, unlike the reliable Nile River, this method of receiving water is very irregular, and led to life of great uncertainty.

While there is disagreement on the point, many believe it was the ancient non-Semitic civilization of Sumer, sometimes considered the mother of all civilizations, that first brought "order" to the region, at least as long ago as 4000 B.C. (Sumerians themselves, though, traced their history back to roughly 12,000 B.C., and some of their documents lay claim and make reference to times before even then.) Graham Hancock and others have found some indirect evidence that the first cities of the Sumerians may actually have been constructed on land that is now the seabed of the Persian Gulf. If so, these sunken cities have yet to be discovered by submarine archeologists but may date back to the most recent ice age.[1]

Under the Sumerians, a systematic form of irrigation sprang up, with the domestication of new strains of crops and experimenting with fertilizer. The Sumerians did extensive overseas trade.

They also developed extremely complicated methods of canalization of the water.

Not everyone is aware of the many major advances made under Sumer. Yet they have a very extensive list of "firsts," among them: the first schools in recorded history, the first case of juvenile delinquency, the first "war of nerves," the first bicameral congress, first historian, the first case of tax reduction, the first legal precedent, the first pharmacopoeia, the first moral ideals, the first animal fables, the first literary debates, the first love song, the first library catalogue, the first "sick" society, the first long-distance champion, the first sex symbolism, labor's first victory, and so on and on.

There is every reason to believe that there was nothing "backward" about ancient civilization in general. It has been TBR's basic position that the ancient civilizations of the globe were extremely advanced in terms of architecture, government and economics, and indeed, there has been as much devolution as there has been development.

The rudiments of democratic and monarchical governments existed in Sumer and some as yet to be determined form of assembly met regularly to develop consensus on the major issues of the day. There is some reason to believe that the earliest of Sumerian law codes heavily influenced the later Greek and Roman variants. The Sumerians developed highly complex mathematics and a very accurate lunar calendar. Nearly all the literature on this ancient civilization commends them for a tremendously advanced science and scientific education; there indeed was an advanced epistemology, and it is irresistible to make the jump between ancient Sumer and the ancient Greek masters of the science of knowledge. There is even reason to believe they may have invented the wheel.

The Sumerian civilization was divided up into numerous city-states. It has been argued, for example by Sumer scholar Ian Lawton, that people identified with their city, and had little concept of a "Sumerian supernationalism." Tragically, this situation led to continuing warfare between the cities, similarly to the Greek experience centuries later, and eventually resulting in the extinction of Sumer and the takeover of the area by the Semites (who, to be sure, also fought among themselves and with the Indo-Europeans, who were also present in Mesopotamia).

Samuel Noah Kramer, in *The Sumerians* (University of Chicago Press, 1963) writes of a highly naturalistic civilization, one that valued life for its own sake, with very little in terms of a development of a philosophy of an afterlife. Something like the ancient Greeks, the Sumerians had a nebulous vision of a dark underworld where the dead went, and therefore, life was taken as the only reality to be worried about.

After the decline of Sumer, Mesopotamia saw the rise of the Semitic Akkadean civilization. "The Akkadean Precepts," c. 2200 B.C., offer words of wisdom, some of which are still significant to us today. For example:

> **Do not loiter where there is a dispute, for in the dispute they will have you as an observer. Then you will be made a witness for them, and they will involve you in a lawsuit to affirm something that does not concern you. In case of a dispute, get away from it, disregard it.**

Of course, the most famous item of Akkadean literature is the well-known "Epic of Gilgamesh." Following the Akkadeans were the Babylonians (also Semitic).

Hammurabi (about 1750 B.C.) was the monarch of the city-state of Babylon. He created the empire of Babylonia out of the numerous other city-states in the earlier civilization that he united under his yoke. Of course, he is most famous for his "Law Code" which is extremely interesting in itself. The Code of Hammurabi's main purposes were "to make justice visible in the land, to destroy the wicked person and the evildoer, so that the strong might not injure the weak."

Here are a few of Hammurabi's laws that are of especial interest:

> **Article 3. If anyone bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.**

Here might be one of the earliest attempts to create institutions to deal with conflict, that is, superstitious methods of deciding cases were rejected for a rather scientific system of evidence.

Judges were expected to abide by the laws and govern fairly:

> **Article 5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay 12 times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgment.**

As mentioned earlier, the question of irrigation was essential. The maintenance of a rational system of water storage and use was important given the problematic cycle of flooding and famine that the mountain supplies caused. Therefore, articles 53 and 56 make reference here:

> **Article 53. If anyone be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.**
>
> **Article 56. If a man let in the water, and the water overflow the plantation of his neighbor, he shall pay ten gur of corn for every ten gan of land.**

And also governing the treatment of prisoners:

> **Article 115. If anyone has a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.**
>
> **Article 116. If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.**

And, interestingly, an early form of alimony and child support:

> **Article 137. If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.**
>
> **Article 138. If a man wishes to separate from his wife who has borne him no children, he shall give her the**

MARIO TAMA/GETTY

Fears that Iraq's heritage would face widespread looting at the end of Gulf War II were heightened after a group of wealthy art dealers (the American Council for Cultural Policy) secured a high-level prewar meeting with the Bush administration. The group's treasurer, William Pearlstein, has criticized Iraq's laws as "retentionist." Above, Iraqi National Museum Deputy Director Mushin Hasan holds his head in his hands as he sits on the rubble of millions of dollars worth of vandalized artifacts in Baghdad.

amount of her purchase money and the dowry which she brought from her father's house, and let her go.

In many respects, this code of law became the model for many others, especially the Hebrew laws.

The Babylonian empire was destroyed by the Assyrians, a Semitic tribe originating to the north of the empire, along with the Kassites and Mitanni. Very much like modern-day Syria, the Assyrians dammed up the rivers that fed the successors to the Sumerians. They deprived Babylon of water and descended upon it using weapons made of iron.

From modern-day Iran, the Indo-European Medes and Persians conquered the Assyrians. Both the Medes and the Assyrians created huge empires that stretched as far as Egypt. Both empires conquered the ancient Israelites as well.

The Assyrian empire was temporarily dislodged by the Hurrians from Turkey around 1500 B.C., but was renewed again by King Tiglath-Pileser I several hundred years later, and, eventually, the Assyrians were conquered by Cyrus, who brought Mesopotamia under the Persians.

More than 2,000 years ago a leading Western politician invaded what is now Iraq. His name was Marcus Crassus, a wealthy Roman senator consumed by greed and ambition. In the crucial days before leaving for Mesopotamia, Crassus did not drill his troops. Instead, he spent his time in Syria more like a usurer than a general, not in taking an account of the arms but in computing the revenue of the cities.

Foreign leaders and key advisors warned Crassus against crossing the desert. The King of Armenia urged him to stay to the hills and mountains of the north. But Crassus responded coldly to these entreaties. Taking his seven legions into Mesopotamia, he followed the hilly ground nearest the great river. But after meeting up with an Arab chief named Ariamnes, Crassus was persuaded to cross the open desert, where his army was defeated. Relying on local guides to try to make his escape, Crassus was caught in a net of Parthian disinformation and Arab treachery. He was killed and his severed head and hands were brought to the Parthian king, in what should be a warning to all those who despise their enemy's strength while taking advice from false friends. The British learned this lesson in 1914 with their Mesopotamian Campaign, only to forget it 89 years later.

Crassus was lured into the Mesopotamian desert and destroyed. His story is an apt metaphor for our time. Has America been lured into Mesopotamia by provocations and false intelligence, as Crassus was?

At the end of World War I, Britain and France carved up the defeated Ottoman Empire. France was supposed to get Mesopotamia, plus Syria and Lebanon. But when British agents learned oil had been found in Mesopotamia, "perfidious Albion" quickly elbowed aside the French.

Britain stitched together three separate, dissimilar Ottoman regions: Baghdad, Basra and Mosul, calling their hybrid creation "Iraq." This is like forcing Irishmen, Spaniards and Poles to coexist in one nation. The result was a predictable instability. Rebellions and uprisings have been a constant feature of Iraqi life. Before World War II, Britain's Royal Air Force used to frequently bomb and strafe Kurdish tribesmen, even using poison gas against Kurds in the 1930s, a now largely forgotten detail of history. ❖

ENDNOTE:

[1]Currently Hancock's main areas of study are India, the Maldives, Sumer (Iraq) and the Mediterranean. He is also studying Japan, including intriguing underwater sites such as Yonaguni, Kerama, Chatan and Aguni, plus the mystery of the ancient Jomon culture (dating back to at least 16,500 years ago and persisting for some 14,000 years). Hancock's theory is that the Sumerians' ancestors lived on the floor of what is now the Persian Gulf until this fertile region was lost to flooding, not later than 8,000 years ago. According to their legends, they lived in five antediluvian cities, visited by "the Seven Sages" from the "East," who imparted to them the knowledge and technology associated with high civilization. The five antediluvian cities must have been located on the southerly Great Pearl Bank (roughly between Bahrain and Dubai) until inundated by the Third Flood in about 8,000 B.C., because it is only after this flood that archeology recognizes Sumerian remains in Mesopotamia (they obviously moved inland away from the rising water).

EXPERT WRONG ABOUT BRITISH MEGALITHS

The famous British author Desmond Morris says: "I had grown up in the English countryside in Wiltshire, where Avebury and Stonehenge were my playgrounds. But none of the English megaliths have been honored with incised decorations. . . ." (*The Naked Eye*, 73.) He is of course mistaken. Though less spectacular than the carvings at Newgrange, Ireland, as well as Malta and various other European sites, there are various carved megaliths in what is now "England," including the dagger and axes so conspicuous at Stonehenge, dating from about 2450 B.C. Also there are the cup-and-ring carvings at Avebury (not far from Stonehenge) and perhaps elsewhere. Of note is the standing stone, or menhir, known as "Fat Betty," or "White Cross," in Yorkshire (North Riding), a cubical stone about four feet tall, with a discoidal top, which has several crosses and circles carved into it.

Also, at Stonehenge, on Stone 54, there was recently discovered what appears to be a carving of a human face, on the narrow side of the stone, which had gone unnoticed before. (The axes and dagger, similarly, were not discovered until 46 years ago, although on a good day they can be seen from 30 yards away.) However, while the axes and dagger are quite distinct and unquestionable, some folks question whether the "face" might be a natural feature of the stone. British archeologist Terence Meaden claims that additional faces can be clearly seen on the Avebury stones. Another human head has been reported by well-regarded Stonehenge archeologist Prof. R.J.C. Atkinson on Stone 28. Other authors have claimed to recognize a "porpoise head" and a "very bear-like head" on others of the Stonehenge stones. ❖

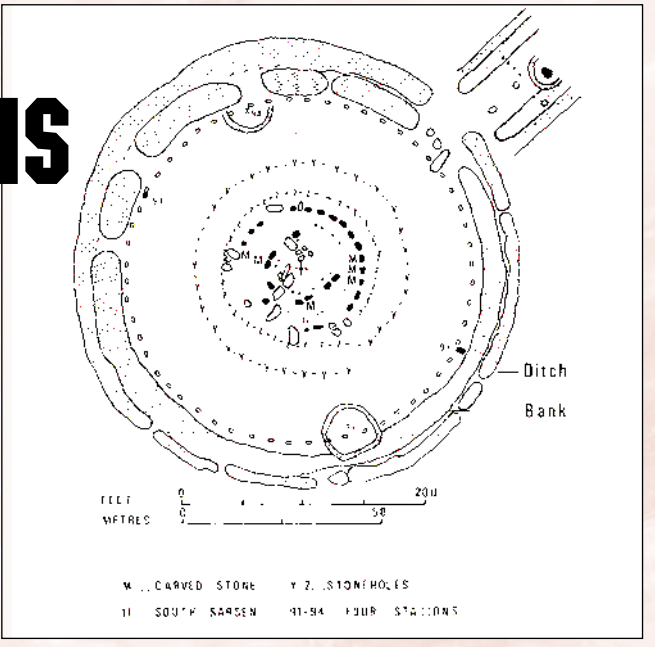
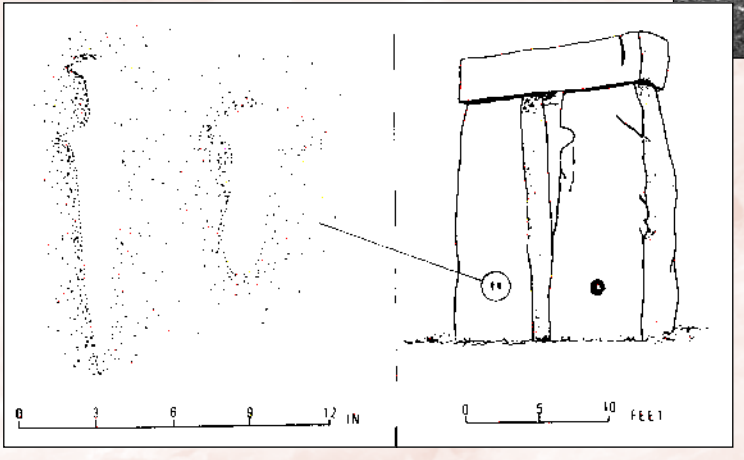


Diagram of Stonehenge shows placement of stones. Note the carved stones, marked with the letter "M." From the book The Stone Circles of the British Isles*, by Aubrey Brul.*

Shown left is a photo of the dagger and axes on the inner face of Stone 53 at Stonehenge.

Even more spectacular than Stonehenge, in many ways, is Avebury, another henge site in England, where an amazing 59 carvings of human heads have been found. One of the best examples is this view of Stone 209, at left. There is no question that the mouth, in particular, was deliberately carved, as it is in a different direction from the natural faults in the stone. Recently experts discovered a previously overlooked face in Stone 54 of Stonehenge, a megalith estimated to weigh a hefty 16 tons.



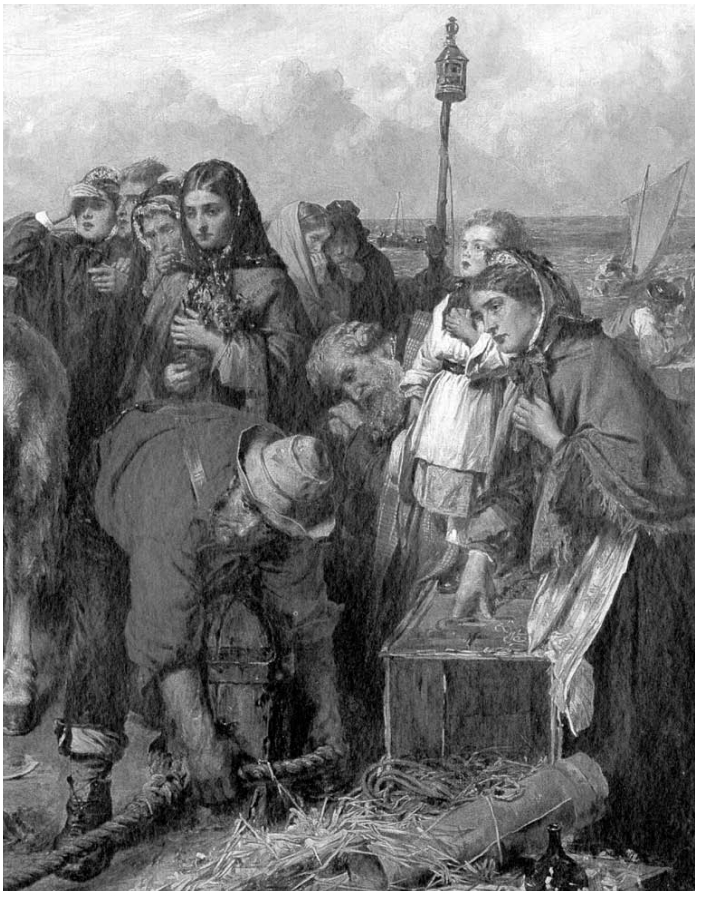
This drawing of a trilithon (Stone 53) brings out the dagger and one of the axes carved into it, not always clearly visible in photographs.

The Scottish Clearances

A Chapter in the Anthology of English Cultural Genocide

By Stephen Martin

History is replete with references to the English elite character: the suave and proper gentlemen masking a violent imperialist and exploiter. The English elite in world history have been some of the great destroyers of civilization and culture within their dominions. We are still dealing with their legacy today as third world countries fight out their ethnic battles after artificial states were created by colonial authorities. Here, the author discusses the racial and cultural genocide of the fiercely independent Scottish highlanders.



The clearances of the Scottish highlands were nothing short of genocidal. This idealized picture, done in 1865 by Thomas Faed, shows a group of families being evicted from their ancestral homelands at the behest of British elite capitalists.

All empires throughout history have sought to control conquered peoples within their domains by way of threats and/or varying degrees of physical violence. While the English empire has not often resorted to wholesale liquidation of conquered peoples, there have been repeated attempts at cultural genocide of those on the fringes of empire. Examples abound of intentional destruction of variant cultures, sometimes rising to the level of physical annihilation (as in the merciless slaughter of surrendered clan chiefs and Scottish foot soldiers following the Battle of Culloden) but more often cloaked in the guise of "assistance" to downtrodden and destitute non-English elements. In the civilized "Age of Enlightenment," English policymakers pursued their own version of a "final solution" by employing cultural genocide consistently, beginning in the 18th century and continuing down to the present time.

In French Acadia (now Nova Scotia), India, Australia, Dutch South Africa and numerous other locations within one of the largest empires in world history, cultural groups and conquered nations have often been given an unspoken option: assimilate or get out. Perhaps one of the most heart-wrenching episodes in the history of English atrocities is the clearances in the highlands of Scotland which spanned many decades beginning with the successful quelling of the last anti-English rebellion in 1745. At that time, the Highlands (roughly comprising the northwestern two-thirds of Scotland, including, for the purposes of this brief study, the western Isles) were more populous than they are today. Indeed, the Celtic nations of Ireland and the Scottish (mostly Gaelic-speaking and Roman Catholic) Highlands of Scotland are rare example of regions of the world that are less populous today than they were 200 years ago. The Highlanders, with their gravelly language, odd dress, "Popish" beliefs, strange music and unique traditions were at all times viewed by the cosmopolitans of England as a threat to English cultural hegemony over the "British" Isles.

As Michael Hechter points out clearly in his classic work on English attitudes toward fringe peoples,[1] "remoteness from the

agencies of social control made the Highlands a land of the free." This freedom, from even before the time of William Wallace (of the movie *Braveheart*) was always viewed as unacceptable by the English imperialist centralizers in London.

Beginning with the elimination of the bulk of the rebellious Highland clan chiefs in the wake of "The '45" (the final failed attempt under "Bonnie Prince Charlie" in 1744-1746 to re-establish the Stewart dynasty) Scotland lacked the political leadership necessary to withstand the woeful effects of "improvement." The Act of Union in 1707 (which united the crowns of England and Scotland and eliminated the Scottish parliament) had already put in place the impetus and framework for English cultural domination of the uniquely Scottish/Keltic way of life in the Highlands.[2]

The Highland clearances were undertaken over the course of many decades, even begun in a nascent fashion prior to "The '45." The advent of methods of agricultural improvement, especially the gradual elimination of the open field "run rig" system in the 1760s and '70s[3] began a process of social and economic transformation that would eventually lead to wholesale eviction of the "barbaric" Highland culture and the people who practiced it. Hechter describes a "renaissance of Keltic culture" in the early 19th century[4] which set the English "center" even more at odds with the "Keltic periphery," and de-emphasized the earlier, more gradual and small-scale clearances—excused primarily by economic necessity—into something far more sinister. Hechter argues that "a defining characteristic of imperial expansion is that the center must disparage the indigenous culture of peripheral groups."[5] This was displayed early on in the prohibition by London (following the nationalist rebellions) of the wearing of the kilt and the playing of the pipes. Attempts at elimination of the unique elements of Highland culture by parliamentary decree were, of course, only partly successful in the rugged and remote terrain of the Highlands. Nonetheless, "it is commonly held that the old Highlands died on the field of Culloden in 1746."[6]

Thus, the extensive physical evictions of the nineteenth century should be viewed primarily as a preemptive strike against the renaissance of Highland culture that threatened, once again, to make Scotland a thorn in the side of English plans for "improvement" of the region. What makes the English policies in Scotland uniquely odious when compared to the actions of previous empires is the latent racism that underlay all actions. Especially inexcusable was the way that religion was often used as a cover for the most horrible brutality in a way never contemplated even by the twisted psyches of tyrants gone by.

While forced evictions began to occur with burgeoning frequency after the frustration to the crown of losing the American colonies in the 1780s, the worst of the abuses did not occur until well into the 19th century. Ian Grimble's account of the tragedy of Highland eviction (*The Trial of Patrick Sellar*, 1993) focuses on the horrendous mass deportations in the northernmost counties of Caithness and Sutherland. Patrick Sellar, agent (and later factor) for the countess of Sutherland, was eventually brought to trial (and, of course, acquitted) for burning homes and barns in the interior of the county and for throwing inhabitants into the wilds without shelter or other means of sustenance. The image of destitute people fleeing their burning homes parallels the notorious work of "improvement" by English policymakers in many other locations throughout fringe areas of the empire in the preceding decades. The standard *modus operandi* helps to prove that there was indeed something uniquely evil lurking in the personalities of the English aristocracy. Never before had a world power sought to cover-up their crimes with a façade of such false benevolence.

The story of Sutherland County brings out the face behind the mask more vividly than in any other venue with the possible exception of Acadia (1755):

> **No one of course asked what the people wanted. Improvement was a moral obligation and scarcely a matter for debate. But suspicious of improvements that announced themselves with writs of eviction, the Highlanders of Sutherland may have desired to live as they had always lived. . . . Their way of life, their apparent indifference to the stimulating rewards of industry, were the despair of the Improvers.**[7]

Patrick Sellar's infamous career in Sutherland began on Whitsunday in 1807 when he served writs of eviction on ninety families in the parishes of Farr and Lairg. Driving these people off of their comfortable little farms to hostile and tiny seaswept plots on the coast (where they were told to take up fishing) became a pattern for further action in Sutherland. "With each new eviction" over the course of the next two decades, "the harshness and inhumanity of the officers ordered to execute it increased."[8]

In Sutherland, as in the many sites of evictions throughout Scotland and the isles in the early 19th century, the new settlers on the recently cleared lands were long-wooled Cheviot sheep. Many of the proprietors of the land succumbed to greed (assisted by the "survival of the fittest" ideology that was already coming into vogue) in their rush to maximize incomes from their lands. Sadly, even the ministers of the church did nothing to stand in the way of such obvious evil that was being gradually unveiled before their eyes. Donald MacLeod, a poor stonemason from the village of Strahnaver, was one of a handful of literate survivors of the Sutherland clearances who later put reflections on the events to paper. He complained strenuously of the silence of the clergy (in a manner reminiscent of the current silence from the pulpit about the true evils lurking behind the 9/11 tragedies) by saying that they (the clergy) were "consenting parties to the expulsion of the inhabitants."[9]

The worst of the clearances in Sutherland was trumpeted by the burning by Sellar and his men of all of the muir-pasturage of the Naver River valley on Whitsun Day of 1814. This was done to encourage the growth of certain grasses more beneficial to sheep than the standard forage needed to raise the Highlanders traditional black cattle. Many of the beasts died of starvation. Then the actual evictions began on June 13th. John Prebble describes the scene for us in stark tones:

> **The next morning the evictions began and for a while Sellar stayed to watch. The burning of the house timbers began as soon as a cottage was emptied and even before if they were laggardly. The smoke rolled oily and thick in the moist air. The bowl of the valley held the resonant noise of barking dogs, shouted orders and the crying of women and children. It would be a very hard heart but would not mourn to see the circumstances of the people that day.**[10]

Donald MacLeod described the scene thus:

> **Some old men took to the woods and precipices, wandering about in a state approaching to, or at, absolute insanity; and several of them, in this situation, lived on a few days. Pregnant women were taken with premature labor and servant children died.**[11]

Perhaps the saddest portrait of all regarding the Sutherland

Above, Scottish Roman Catholics are pictured being evicted from their home by a policeman. In the capitalist mind, dislocation, death and war are necessary ingredients to "progress" and "efficiency." All who dissent are referred to as "backward" and reactionary.

clearances comes from the pen of Ian Grimble in his account of the trial proceedings:

> **Margaret MacKay was still in the house when it was set on fire, for she was 100 years old and bed-ridden, although she was not ill. It was Sellar himself who order the house to be fired. Sellar . . . desired the woman to be taken out, although she should not live one hour after. It was about two minutes after this that the witness's sister-in-law came and took the old woman. The blankets in which she was wrapped were burnt and the bed was going on fire before she was taken out. She said, "God receive my soul: what fire is this about me?" and never spoke a word more.**[12]

While a great number of the evictions eventually inured to the benefit of this nation (many of the evicted fled in turn the hostile coasts of the North Sea for Appalachia) it is instructive to recall for future reference the manner in which the purveyors of such cruelties were sought to justify their crimes in their own minds and in various writings for posterity. It is amazing that English elites who would later justify the use of the world's first "concentration camps" (during the Boer War of 1898-1901) were able to sleep at night (to the bleating of sheep) convinced that they had improved the lot of the evicted Highlanders by forcing them to adopt more "industrious" habits.

The enclosure movement (which was well underway throughout the British Isles prior to the evictions) may well be viewed, certainly, as a precursor to the destruction of traditional Highland agricultural society, but it was English attitudes about improvement that brought the sheep and an end to Gaelic insularity in the mountain fastnesses. Alexander Irvine, writing in 1802, long before the worst of the clearances, has plenty to say about English notions of "improvement."[13]

> **The emigration of the Highlanders is occasioned partly by the progress of society and manners and partly by the general system of improvement, which is conceived best adapted to the nature of the Highlands. To keep pace with the progress of improvement in the South, many sacrifices must be made and many schemes must be devised, which require all the invention of ingenuity and all of the economy of prudence. Hence it is necessary to deprive some persons of their possessions to make room for others more industrious or more fortunate.**[14]

Other writers such as T.C. Smout and Charles Withers try to dismiss the underlying barbarity of these attitudes by stating simply that they were a forgivable feature of 19th century life and belief systems. A quote from Withers here gives us a feel for this type of bald-faced apologia:

> **Ideas of civilization and improvement . . . reflected not only the dominant social and economic relationship within Scotland, but also prevailing tastes and values throughout Europe.**[15]

This type of argument reminds one of the child whining to the momma and saying, "but mom, everyone else is doing it." Just because it may or may not have been universally European (and there are no similar examples that I know about of other European

nations evicting their own people on such a scale) still does not make it right.

T. M. Devine gives us a clear idea of prevailing religious attitudes of the time used as a cloak for unmitigated cruelty in the Highlands with this quote from a London magazine six years before the last nationalist rebellion broke out in the Highlands:

> **In this great extent of country, ignorance and superstition prevail . . . the inhabitants being destitute of all means of knowledge . . . are entirely ignorant of the principles of religion and virtue, live in idleness and poverty (and) have no notion of industry. . . . The poorer sort have only the Irish tongue and little correspondence with the arts of the nation . . . depending upon foreign Papists as their main support and the native Irish as their best correspondents and allies.**[16]

Prejudice against Gaelic culture, language and Roman Catholicism is clearly pervasive in the writings of all English elites who turned their attentions toward improving the Highlands. Cultural annihilation was clearly the goal of improvement even though it was never (or rarely) expressly stated as such. Readers of TBR should be aware that such prejudices, especially when cloaked in terms of religious benevolence towards "backward" and "barbarous" people gave rise to the view that the rugged Highlanders were "noble savages"[17] in need of such improvement as the evictions eventually provided them. They should also consider that the plans of our 21st century "improvers"—who view all of us who still cling to a preference for sovereign nation-states as opposed to a global police state—see all of us as equally "barbarous" and in need of enlightened improvement.

Whether one chooses to accept the myth of Anglo-Saxon hegemonic decline in global affairs following the horror and destruction of World War II in Great Britain, a healthy dose of caution toward elitist notions of improvement must be maintained by all of those who enjoy ancient attitudes toward freedom and self reliance. To ignore the lesson of the Highlanders is to ignore the hope of freedom in an increasingly centralized world. ❖

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ENDNOTES:

[1]Hechter, 51.
[2]Mitchison & Phillipson, Introduction, B.
[3]Mitchison, 349.
[4]Hechter, 59.
[5]*Ibid.*, 64.
[6]Mitchison & Phillipson, 8.
[7]Prebble, 57
[8]*Ibid.*, 62.
[9]*Ibid.*, 63.
[10]Prebble, 78.
[11]*Ibid.*, 81.
[12]Grimble, 5.
[13] The full title of Irvine's study of changes in the Highlands is "An Inquiry into the Causes and Effects of Emigration from the Highlands and Western Isles of Scotland with Observations on the Means Employed for Preventing It." To a great degree, Irvine was an apologist for the English and Lowland Scot proprietors who felt that "improvement" in the economic condition of the Highlands could only be brought about by removing the Highlanders from their ancestral lands. Yet, his admissions regarding common attitudes toward improvement remain instructive.
[14]Irvine, 32.
[15]Withers, 95.
[16]Devine, 29.
[17]Withers, 66. The term "noble savage" was applied to the rugged individualists in the Highlands of Scotland long before the fellow travelers of English cultural snobbery on the eastern seaboard of the United States began to apply the term with regard to our Indian resistors here.

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STALIN'S ETHNIC ROOTS

By R.N. Terrall

What was the ethnicity of the man who was one of the top mass murderers of all time, the man responsible for the deaths of an estimated 30 million people within the Soviet Union? Certainly he hailed from the Caucasus region. But was Josef Stalin a Georgian, as most establishment opinion molders would tell you? Was he perhaps an Ossetian, a member of a small minority group within Georgia? Many signs point to a third possibility: that he was ethnically Jewish.

Wise counselors have said that if you wish to disprove a commonly held belief, you must have at least three separate, verifiable sources of information.Where Josef Stalin (Iosif Vissarionovich Dzugashvilli) is concerned, the understanding of his being Georgian is so generally accepted as to require perhaps six, or even 10 irrefutable proofs to the contrary, were anyone to be so foolhardy as to venture so close to the fire in rearranging the data available about this monstrous embodiment of evil who was the head of the USSR from 1924 to 1953.

It would be only prudent to remind readers that very little of the sparse information that came out of the Soviet Union for over 70 years is believable. It was all doctored by Soviet censors and accepted as fact and, sometimes, embellished by the western press, Ronald Hingley's book, *Joseph Stalin—Man and Legend*, says that Stalin was personally rewriting early Bolshevik history in 1931 to conform to his developing legend, with the term *Zhid* being applied to many Jews.[1] The introduction to this book refers to "the Stalin legend," referring to the increasingly fraudulent claims about Stalin's youth.[2]

The author of this article was in college, or perhaps still in high school, before World War II, when he first read that Stalin was of Georgian ancestry. Three or four paragraphs later, the material he was reading mentioned that the name "Stalin" first gained notoriety as a consequence of his brutal repression of a rebellion in his native Georgia in 1921. His viciousness impressed party officials. At that time, this writer thought, how would a man be able to do that to his own people? It turns out that they were not his people. In fact, it is more than likely that he hated the Georgians, just as he hated many of the minorities within the Soviet Union, whom he later subjected to untold horrors.[3]

In the author's ongoing dismay, over the years, in noting that America's press invariably downplayed and even denied Soviet involvement in a continuing series of international crises, this writer decided to begin documenting the information appearing in the daily newspapers. Almost every article concerning the USSR was clipped, beginning in the early 1980s. It is amazing, comparing the articles, to note the lies, distortions and denials, as against the later admissions.

Also read were many books about early Russia and copious notes were taken about the travails of that country. The author was interested in learning whether it was true that Leon Trotsky was really the only Jew, as so often stated, involved in the Bolshevik Revolution of 1917 and why it was that Lenin and Stalin, like Trotsky, had adopted new names and why the names they selected appeared to be somewhat similar.

One of the first books read by the author in the course of this research was *Refusenik*, by Mark Ya. Azbel, which told of the persecution of those Jews wishing to emigrate from the Soviet Union during the 1970s to Israel, who were harassed unmercifully by the Soviet secret police, who lost their livelihoods and whose family members were subjected to reprisals. In that book is made the statement: "Soviet people easily and automatically separate Jewish from 'gentile' names."[4] This eye-opening assertion verified what this author had already observed about the Russian use of patronyms. Traditionally, the middle name is taken from the father's first name and this is an assured method for identifying Jewish ethnic linkages, perhaps not apparent to all gentiles, but surely so for Jews. A Jewish patronym means that the father was of Jewish lineage. It is as identifying as it would be in the United States to see someone by the name of Weinstein or Pearlman. In book after book, written by Jewish authors, delineating, without exception, the anti-Semitism endemic to Russia throughout the 1800s and early 1900s and even to this day, there can be no other conclusion but that no gentile in Russia would give his son or daughter a Jewish name.

What are these Jewish names and patronyms that can identify Russians of Jewish ancestry? For a start there are: Moise, Yacov, Iosip, Avram, Aron, Leonid and Semyon. In patronyms, there are -lev, -tov and -dov. They also use abbreviations that are instantly identifiable: lu. (luli), Ya. (Yacov). This is by no means all, but it gives an idea how these individuals in the Bolshevik Revolution can be identified. Those individuals with a family member whose name contains these identifiers can be safely considered Jewish. Then there are those who have adopted pseudonyms, shedding their Jewish names for something less obvious. It is interesting to note, in many cases, where they have taken on a new name that is equally identifiable as being Jewish, perhaps with the intention of letting their fellow tribesmen know that they belong to the tribe.

So by this time, some 12 years, with dozens of Jewish-

authored Russian tomes under his belt, the author began to suspect that Lenin, who had changed his name from Vladimir Ulyanov, was of Jewish ancestry, in spite of convoluted avowals to the contrary by every Russian history scholar and every encyclopedia, including *The Jewish Encyclopedia*, which is an 18-volume compendium of biographies and general information. Lenin's entire *modus operandi* was so opposite from typical "gentile" traits that the author decided to make a list of observable traits that he deemed to be frequently found in members of the Jewish nation and which are less often found in other peoples. He listed some 15:

- Facility with languages;
- Superior writing and speaking skills;
- Moneymaking acumen;
- Early precocity;
- A bent toward higher education and the professions;
- Revolutionary tendencies;
- A tendency toward secrecy;
- Loyalty to fellow tribesmen.

Lenin fit most of these criteria. But it took several separate books to confirm these suspicions. Even today, new books are trying to continue the diversion that he was of unidentifiable mixed blood, though the author has run into several little-read pamphlets written in the early 1920s that boldly assert that both parents were Jewish. Several recent publications say that he may have been a half-Jew, because only his mother was Jewish. Her father was Dr. Alexander (nee Asher) Blank, a baptized Jew. But no, Lenin's father was also a Jew. "Ulyanov" is recognized in The *Jewish Encyclopedia* as being a Jewish name. In fact, the patronym "-yanov" is Yiddish for "Jacob."[5]

The Andropov File, by Martin Ebon, says that Yuri Andropov, who succeeded Leonid Brezhnev in 1982 as general secretary of the USSR, may have had at least one Jewish grandparent.[6] It then goes on to say that mixed marriages were highly unlikely in czarist Russia. The book, *The Jews of the Soviet Union*, by Benjamin Pincus, says: "There were hardly any mixed marriages among Russian Jewry at the beginning of the century, as conditions under the czarist regime prohibited them."[7]

To get back to Stalin, it seemed most unusual to note that his early close associates almost invariably had Jewish characteristics; that he had early home training in anti-establishment protest movements; that he had atheistic tendencies when he first entered seminary at age 15; that he had unusual pamphleteering and organizing skills even though his schooling was scanty[8]; that he had a close identification with Jewish causes. In the post-revolutionary government and that he had strong desires for mastering several languages.[9] His father had given him a name that would have been unthinkable for a non-Jew in czarist Russia: Iosip (Joseph). Further: he named his firstborn Yakov. All of his three children married Jews. All of his three wives were Jewish. There is a page full of further evidence, without even mentioning the extraordinary benefactions he directed toward the Jewish community.

The Jewish author Louis Rapoport breaks new ground in his book, *Stalin's War Against the Jews: The Doctors' Plot and the Soviet Solution*, published in 1990, by saying that Stalin may have been Ossetian, which is a minority ethnic group within Georgia. He goes on to further cloud the issue by saying that Stalin may have been illegitimate.[10] While this book is premised on Stalin's purported anti-Semitism and his crimes against the Jews, the author concedes that Stalin's most brutal henchmen, who committed crimes that can scarcely be believed, were Jewish. These include Lev Mekhlis, Berman, Frenkel, Samuel Agursky, Lazar Kaganovich and Lavrenti Beria.

Iosif Vissarionovich Dzugashvilli was born in Gori, near Tbilisi (Tiflis), Georgia, in 1879. His father was Vissarion Dzugashvilli, his mother, Ekaterina Geladze. Rapoport states that the Dzugashvillis had Jewish neighbors in Gori and that "the Jews in Gori today say that their grandparents knew that the Dzugashvillis were not Georgian."[11]

The writer also says: "Some of the Ossetians became Jews." Little is known of his father, although a police report in 1909 indicated that the man was still alive.[12] The prefix "Dzu" means "Jew."

There is evidence that the name Vissarion is a Jewish name. For example, Vissarion Bielinsky was a Jewish writer in Russia who was to have a decisive influence on the revolutionary movement.[13]

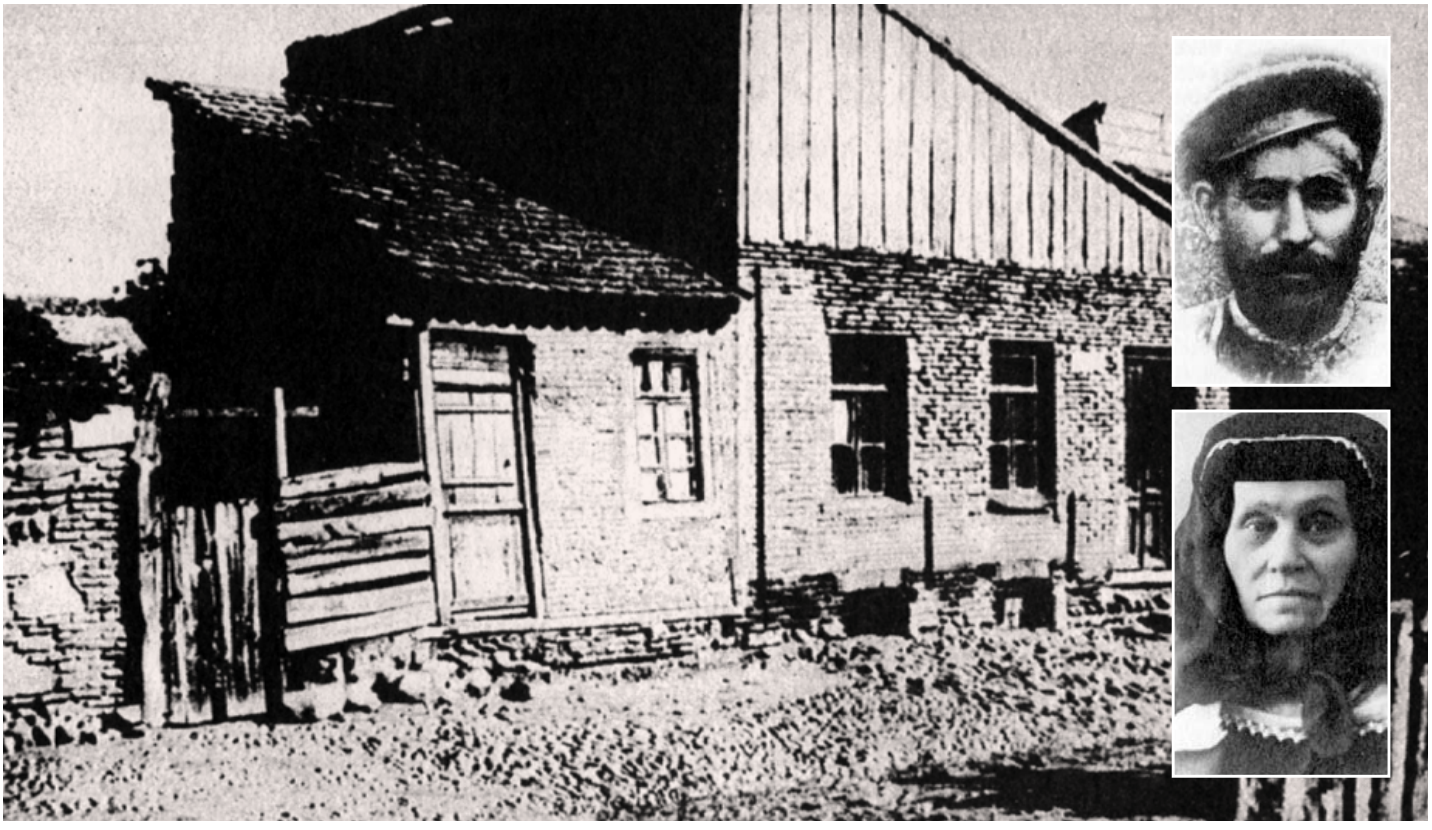
Some books have said that Stalin's parents were separated and that his mother was an illiterate peasant woman and quite poor, but this seems unlikely as his mother was wise enough and affluent enough to enroll him in an Orthodox seminary in Tbilisi when he was 15 where he apparently remained until he was 19. Yet he was clearly of anti-clerical, if not atheistic, beliefs when he enrolled.[14] This provides another clue that his mother, often referred to as being devoutly Orthodox, was in fact of converted Jewish lineage. In czarist Russia, Jews converted to Orthodox Christianity to be allowed to move outside the Pale of Settlement and to be able to attend a university or take a position with the government.

It is apparent that Stalin was incorrigible as a student, organizing a number of other students into revolutionary, anti-government cadres. Rapoport states that Stalin had a passionate desire to assimilate, which would give a hint that he felt as though he were an outsider among his Georgian classmates.[15] Here again, however, it is ill-conceived to rely on very much of the historical record where this man is concerned, even the documented records.

Stalin married Yekaterina Svanidze in 1903. They had a son that same year, who they named Yacov (Jacob). This would seem to be the clincher that Stalin was Jewish, but there is more. Yekaterina died in 1907 and her family, the Svanidzes, raised Yacov. In 1936, Yacov married a Jewish girl named Yulia. It was in 1912 that Josef Dzugashvilli adopted the alias "Stalin," which means "steel" in Russian, thereby shedding his giveaway Jewish background, like so many of his Bolshevik compatriots. He had earlier joined the Menshevik Party, which was, to all intents and purposes, 100 percent Jewish. In fact, Stalin, in 1907, referred to the Mensheviks as the Jewish faction of the Social Democrat Party.

Stalin's second marriage was to Nadezhda Alliluyeva, in 1918. They had two children, Vasily in 1921 and Svetlana in 1918. Nadezhda died under mysterious circumstances in 1932, officially a suicide, but estranged from her husband and critical of his brutal regime. Her best friends were the Jewish wives of Voroshilov, Molotov and Kaganovich and the Jewish Maria Svanidze.[16] While certain books claim that Nadezhda's father, Sergei Yakovlevich Alliluyeva, was of pure Russian stock, the patronym Alliluya (Hallelujah in Hebrew) tells us they were of Jewish stock. This is confirmed by examining his middle name.

Stalin's third wife, Rosa Kaganovich (some books say he never married her), was the sister of Lazar Kaganovich, who was, perhaps, Stalin's closest associate during most of his vicious regime. It is significant that Rosa expressed the thought that Stalin was



This is the home of Stalin during his boyhood in Georgia. Also pictured are his mother and father. The evidence that Stalin was a Jew is overwhelming for not the least of reasons that his last name, Dzugashvilli, begins with the prefix dzu*, meaning Jew. He was also fluent in Yiddish, married Jewish women, had children and gave them Jewish names and, they too, married Jews.*

"one of the chosen," as did her friend, Alexei Tolstoy.[17] Lazar Kaganovich is notable as being one of only three Bolsheviks acknowledged to be Jews by the international Jewish brotherhood, joining Trotsky and Maxim Litvinov.

For those who are still not convinced of Stalin's true ethnicity by the foregoing, let them examine closely page 68 of the book *Stalin's War Against the Jews*, which indicates that it was recommended by one of his longtime friends that he should visit the Yiddish theater.[18] From this, there can be little question but that Stalin was fluent in the Yiddish language.

Jews in Russia and around the world were overjoyed when the Bolsheviks came to power in Russia. Lenin and Stalin, in succession, put into operation commissions to close Orthodox churches and to foster Yiddish culture and education (see *The Jewish Encyclopedia*). In 1925, Stalin's minions ordered all Holy Bibles to be turned in, at which time they were publicly burned. So what difference does it make to know whether Stalin was a Jew? That question must be left for other historians to answer. ❖

ENDNOTES:

[1] Hingley 217.
[2] *Ibid*., 2.
[3] Knight 126-27 details Stalin's genocides of 1943-44 against the Karachi people, Kalmyks, Chechens, Ingush, Balkars and Tartars.
[4] Azbel 389.
[5] Beizer 184.
[6] Ebon 3l.
[7] Pincus 136.
[8] Ulam 20.
[9] Litvinov 34.
[10] Rapoport 2.
[11] Rapoport 2.
[12] *Ibid*., 3.
[13] Hingley 3.
[14] Rapoport 3.
[15] Rapoport 4.
[16] *Ibid*., 4l.
[17] Hyde 289.
[18] Rapoport 68.

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R.N. Terrall is a 1948 graduate of the University of Oregon. Retiring in 1980, he became fascinated with history after a trip to Palestine. He is an activist and writer on a variety of subjects.

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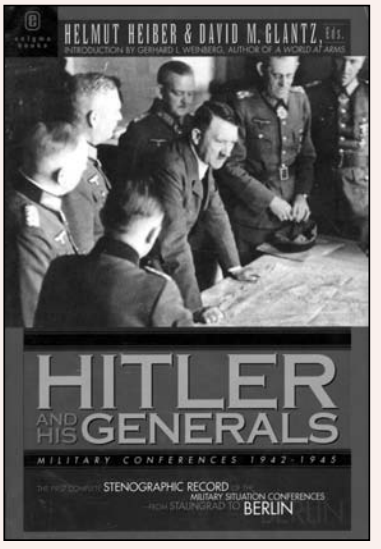

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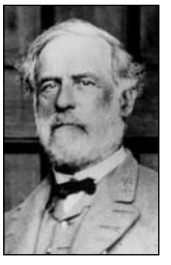

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The Tasmanian Genocide

An Australian Revisionist Takes a Hard, New Look

By Geoffrey Muirden

A new book by Australian historian Keith Windschuttle, entitled *The Fabrication of Aboriginal History,* attempts to separate the myths from the facts about one of history's greatest crimes against humanity. Or was it a genocide at all?

The Fabrication of Aboriginal History has generated a fierce debate within the pages of *The Australian* newspaper, especially the *Weekend Australian*. It deserves attention by all who are politically incorrect enough to want the truth and to rescue the British from factually incorrect charges of "genocide." Many people know political correctness is the opposite of factual correctness. Windschuttle targets left-wing writers such as the "2 Rs:" Ryan and Reynolds, despite the fact that historian Attwood claimed they did not believe in "genocide" claims. Nevertheless, Windschuttle cites Lyndall Ryan, in her book, *The Aborigines of Tasmania* (1981) 2nd ed., as saying that Tasmanian aborigines were "victims of a conscious policy of genocide." Clive Turnbull's 1948 book, *Black War*, said that "extermination policies were not exclusive to Nazi Germany" (Windschuttle, 3).

Lloyd Robson refers to the Tasmanian conquest as "an impressive example of extermination" (*A History of Tasmania*, Vol.I) and Rhys Jones and Tom Haydon suggested in *The Last Tasmanian* that it was "a holocaust of European savagery."

Windschuttle has been called an Australian Revisionist and so he is about the aboriginal scene, but he is not a so-called "holocaust denier," because he does not challenge the Jewish Holocaust orthodoxy. He even labels one chapter "The Final Solution," with its customary connotations of "termination." His claims are taken seriously enough for a writer, in *The Australian*, December 30, 2002, to suggest that Australian museum exhibits should be modified to accommodate Windschuttle's claims, whereas there will be a long wait before an Australian museum modifies exhibits to suit a European Holocaust Revisionist.

In some ways, Windschuttle draws on the work of previous historians, such as James Calder's *The Native Tribes of Tasmania* (1875) who suggested most claims of extermination are vastly exaggerated about the numbers involved, a theme Windschuttle endorses throughout the book. Windschuttle claims that more whites were killed than blacks—187 whites (352) to 118 blacks (397) out of a total black population at time of colonial settlement of about 2,000.

It is a feature of left-wing political correctness that deep moral concern seldom is shown for white deaths. Instead, political correctness concentrates on black deaths, as if the lives of whites did not count, an interesting attitude coming from whites. As Windschuttle shows, the notion of attributing "heroic guerrilla warfare" to the Tasmanian blacks during the 19th century creates an attitude they did not have. The Tasmanians were also a nomadic people with no sense of a "national purpose," the same as aborigines in mainland Australia at time of settlement. Windschuttle argues against the validity of land rights claims and complains that historic sites given to blacks have been contemptuously allowed to fall into ruin (411).

He also extensively analyzes a major political figure of that era, George Augustus Robinson, whom leftist black-arm band historians love because he contrasts the "poor, helpless, forlorn, oppressed blacks" with the "merciless whites" (249). Windschuttle said that it served Robinson's purposes to understate black murders and to suggest that conciliation with natives be encouraged, since he got a nice profit from herding natives into areas, earning bounty money and presenting himself as the natives' protector. He acquired the reputation of a great humanitarian and at the same time profited by his business. Robinson was not a disinterested observer.

Windschuttle does not cite one writer, Patricia Cobern, writing "Who really killed Tasmania's aborigines?" in *The Bulletin*, February 23, 1982, (32-4) who arrives at conclusions similar to his own and believed Tasmanian natives were starting to die out at settlement and would have become extinct if whites had arrived later.

Like Windschuttle, she cites an eyewitness of the times, James Erskine Calder, who noticed the warlike habits and treachery of natives. He mentions their raids on isolated farms and the way in which they would feign friendship towards whites and then, when they were within range, flick spears from between their toes and impale the luckless whites. It's racist to say this, of course, but if present-day whites in Tasmania had to endure this kind of reception themselves, they might not have been so enthusiastic about Aboriginal preservation. But in spite of this, Windschuttle suggests

These are the very strange looking natives of Tasmania. Many have claimed that the British colonial authorities massacred thousands of them, leading to the first actual "genocide" in world history, leaving no full bred Tasmanians anywhere on the globe. There is some reason to doubt this oft-heard charge, however, as shown in a new book by an Australian Revisionist.

that, not only was the policy of the Tasmanian government against extermination, but very few colonists themselves supported it.

Cobern cites several causes of Aboriginal decline: (1) their eating habits, which involved gluttony, sometimes of rancid food; (2) hazards of birth, such as unsterilized implements to cut the umbilical cord; (3) lack of hygiene; (4) tribal prostitution, which encouraged venereal diseases and cut the number of new births for the tribes; (5) infection from ritual wounds; (6) exposure to the harsh climate, a key motive for stealing the blankets of white folk.

Cobern concludes that "the killer that stalked the Tasmanian Aboriginal tribes was the practices and customs of their race."

Many of these are good explanations, but Windschuttle places more emphasis on the isolation of the tribes from other cultures. On venereal disease, Windschuttle mentions that the tribes encouraged it by selling their wives to the whites for provisions or dogs. The last full blooded aborigine to die in Tasmania was Truganini, but some half-breeds have survived since.

Windschuttle mentions that this volume is only one in a series to challenge the politically correct view of Australian Aboriginal history. It is not yet clear what his subsequent volumes will say, but some themes may be suggested by books such as *Anthropophagitism*, by James Cooke, RN, Rtd., showing widespread cannibalism among Australian tribes and books such as *Cape York*: *The Savage Frontier*, by Rodney Liddell, which suggest such politically incorrect messages as the fact that the present-day Aborigines are not, as often suggested, the original inhabitants, but they displaced and "holocausted" the previous Papuan race; that many so-called "rock paintings" are frauds; that Aboriginal occupation cannot be as old as suggested; and that black tribes were rent by tribal wars, frequently over seizure of women. Like Blainey, it mentions that Australian Aborigines were nomads, with no sense of a unified "nation." It also documents the way in which castaways unfortunate enough to be wrecked on Cape York, were murdered in horrific and brutal ways. It was no "island paradise" that was taken over by whites.

It remains to be seen whether Windschuttle will take up themes such as this in his own high-powered, heavily concentrated and academic style. In the meantime, he has given a hearty blow to the idea that Europeans genocided the Aborigines of Tasmania. ❖

The Fabrication of Aboriginal History, Van Diemen's Land, 1803-1847. **Sydney, Macleay Press, 2002. Hardcover. ISBN 1-876492-05-8. 472 pages $49.95.**

Mr. Muirden is a Revisionist scholar presently associated with the famous Adelaide Institute of Australia. His writings defending European culture from the distortions of academia are increasingly well known. Members of the Adelaide Institute—including Fredrick Töben—have come under heavy fire from the Thought Police in Australia.

LETTERS TO THE EDITOR

The Honor Is Ours

I am in receipt of the January/February 2003 issue of THE BARNES REVIEW. And I hereby thank the editor and all the staff for my recent inclusion on the masthead as a member of the editorial board. It is an immense honor to be included with such great scholars. I pray that I be given the strength to live up to this honor. May God bless you, your publisher and all the staff at THE BARNES REVIEW.

NICHOLAS ELIOPOULOS
Chicago, Illinois

It is more like an honor for us to have such a great yet underappreciated scholar such as Eliopoulos on board at TBR. He is the author of many books and a specialist on religion and the Byzantine Empire. He is further an authority on the Greek language and Greek antiquity. His works include, *Julian Calendar Valid, Our Divine Inheritance, Yugoslavia and World Peace* and *The Oneness of Politics and Religion*. They are available from Pewter Computers, P.O. Box 6896, Rockford, IL 61125-9998. I have read all his work and I recommend them without hesitation—MRJ.

Mainstream Publishers Rejected 'Wizard'

My grandfather worked for the small publishing company that was owned by Frank Baum in Colorado, California. Baum and his illustrator were unable to get publishers in Chicago, Boston and New York interested in publishing *The Wonderful Wizard of Oz*, so they self-published. Unlike a few big chain stores of today, there were many mom and pop book stores in Chicago; they stacked books on commission at the stores. When the book sold big, a "brave" trade publisher took it over. The last three Oz books were published under his name but were not written by Baum.

RAYMOND M. CARREAU
Tacoma, Washington

Don't Be Too Hard on the Guy

I have to laugh when I read about the frightened squeals coming from the likes of Thomas Madden. He is not worried about your accidental taking of his article, he is worried about what the power brokers in the university system will say and do to him if he were found "guilty by association." I am quite sure his work has not found a more sympathetic audience than within the pages of TBR. The article on the Crusades, though well done, did not contain an original word. Those arguments, for better or worse, have been pouring out of the Catholic apologetic journals and publishing houses for generations, but often do not get any significant circulation. To think that those hackneyed arguments are "his" is laughable. What is more serious though, is Madden's implicit admission that he lives in a tyranny, where even an innocent mistake might land him in trouble for being published in a journal that is not politically correct, nor part of the Zionist and neo-conservative media establishment that *Crisis* represents. That's all Madden and his ilk care about and it's pathetic. Academics are supposed to be critics, sticking their necks out for the truth; in our day, they fear only one thing—and dare I say it? The power of the Zionist lobby.

MICHAEL GILMORE
Wentzville, Missouri

Nationalism Weds Revisionism

I am certainly happy to see TBR "branching out" as you say. History, as TBR editors have been saying for some time, is only rarely an autonomous discipline, but rather solely serves the interests of the ruling class. To explicitly link Revisionist history to nationalist politics is brilliant, not only because it expands TBR's market and appeal, but, quite simply, because it more faithfully reflects reality. At present, there is not a single serious journal of real nationalism anywhere. Now one exists.

NEIL GABLAS
Pt. Pleasant, New Jersey

E. Michael Jones Superb

The conference speech—and subsequent article—by Dr. E. Michael Jones on the sexual revolution and political control was first rate. I even want to say that it might be the single best article that TBR has ever published. It does not make any sense that "nationalist" groups around the word worry continually about the "shrinking numbers" of white people, or some ethnicity or other, but continually refuse to talk about birth control and its cause, feminism, which is the single cause of the decline in western culture. If the women would do their job and carry out their responsibility to the family and, by extension, the civilization and remain at home with their children, we would have no "demographic problem" today. Jones could not be more correct and his detractors are far more than idiots, I suspect that they might have something to hide.

FRIEDREICH SEARGANT
Hollywood, Florida

Anti-Zionist Rabbi?

There seems to be a great interest among TBR readers about the existence of the Orthodox anti-Zionist movement among certain Jews. I believe that the attacks that I've heard on Rabbi Weiss from other nationalists and on TBR implicitly are misdirected. The editor's comments in the last issue were right on target. All that I did in this case was to call the offices of Weiss (the number has been published in TBR and the *American Free Press*). I asked him politely about the *Talmud* and *Zohar*. I was pleased and surprised by what I heard. He informed me further that he has received dozens of positive phone calls after his appearance at TBR's conference last year and the publication of his articles in those publications. He's also brave for even publishing his office phone number. Why don't his detractors merely call him up? It's because they know they'll be "taught a lesson or two" as they say.

LAWRENCE W. BOHEN
Buffalo, New York

Let us be clear. TBR condemns invidious anti-Judaism; it's counterproductive. It is an oversimplification of the world common enough where the uneducated need a quick and easy solution to the world's problems. We oppose Zionism and are strong critics of the Holocaust industry in America (to use Norman Finklestein's phrase). Such things are being discussed and debated among Jews and what is rather humorous is the extent to which Zionists screech at Weiss, Feldman and others that "they are Amalek" and that "they are worse than Hitler." Jews are not a unified group, but, like all groups, are split up into factions constantly warring at one another. Any quick search of the web for Weiss and company will reveal the hysterical reaction of Zionists worldwide to Neturei Karta and their activities. However, Weiss remains popular among the anti-Zionist movement worldwide, specifically in the Arab countries. As for us, he remains as a friend and compatriot and I feel his attacks personally when some readers condemn us for it.—Ed.

Ethnics?

Where does TBR stand in relation to the debate between occidentalists and ethnicists?

JOZEF OZEKI
Belgrade, Yugoslavia

TBR does not take a position on such things as a matter of policy. Our primary job is to provide a forum where all views under that broad heading of nationalism can be taken seriously, debated and fully understood by all concerned. This question refers to the debate between those who believe in an entity called "western civilization" encompassing all Europe and those who generally hold to the centrality of specific ethnicities in all their particularity. The latter might reflect certain generalities of "western civilization" but their interests as specific peoples override it. On my part, I am firmly an ethnic nationalist, who, in general, rejects the state as a structure for political authority in favor

(More Letters to the Editor on Page 78)

MORE LETTERS TO THE EDITOR

(Continued from Page 77)

of organic institutions tested by trials and struggles, those that define any ethnic group. Ethnicity and ethno-nationalism are our last line of defense against globalism. What is more, these questions completely destroy that old, phony distinction between "right" and "left" that have no present relevance to our contemporary political life —MRJ.

Nanking Article Atrocious

I am a longtime subscriber to THE BARNES REVIEW. I am both a WWII and Korean vet, spending three years aboard a destroyer in the Pacific during WWII and survived many Kamikaze attacks. Now, while I've always held TBR in high esteem, let me tell you one thing: If I ever see another article like the "Rape of Nanking" story (January/February 2003), attempting to whitewash the Japanese soldiers of WWII you can kiss my subscription goodbye.

Who is this guy Akira Nakamura? The dastardly acts of the "Japs" are too numerous to record. What about the Bataan Death March, the prison ships carrying POWs to Japan etc?

Nakamura ridicules the Chinese for accusing the "Japs" of using cruel methods of execution, one of which was castration. On board my ship, the *USS Aulick* (DD 569), we picked up Marines who said the very same thing. They tied Marines to a tree and castrated them. Is this what THE BARNES REVIEW has become? Please. Don't forget the truth while "revising."

WALTER SCULL
Tampa Bay, Florida

VICIOUSNESS OF JAPANESE WHITEWASHED

Concerning the "Rape of Nanking," I have no doubt that it is exaggerated, but one cannot lose sight of Japanese atrocities during the war. What of Hong Kong and Singapore in 1941, where the Japs murdered POWs and patients in a hospital? I would love to hear what Nakamura would say to that.

MILTON CROW
Seal Beach, California

GERMAN COLONIZATION

The letter by K.A. Skala a few issues ago is inaccurate. After reading it, I could not sleep for hours. Since ancient times, Bohemia and Moravia were populated by the German Markomannen and Quaden tribes. However, during the 2nd and 3rd century A.D. they were attacked by the Romans. During the 7th and 8th centuries, the Avars herded their slaves, the Czechs, into the open areas after the Roman Wars. The German Emperor Karl I defeated the Avars and allowed the freed slaves to settle down, after promises of good behavior.

The Czech kingdoms Skala is talking about—the Czechs called them Premisliden—were actually Pramysil of the house of the Waragers (Vikings or Normans). Their names were Czechified: Domberta became Dombrowska; Burisleif became Boleslav; etc. Prague at the time was completely German and was chosen as Karl's seat of government. The first German university was founded by him in Prague in 1348.

Versailles 1919: in order to get the approval for his takeover of so many Germans (3.5 million Germans to 6 million Czechs), Benes had to lie; he presented a forged map showing only 1.2 million Sudeten Germans. You can find the map among the Versailles documents.

WULF K.F. SCHULDES
Victoria, British Columbia

Who Are the Khazars?

Concerning Dr. Harrell Rhome's essay in the November/December 2002 issue of TBR, he writes that "One only need look at maps . . . to see evidence of migration . . ." of the Khazar Jews. "From this, we see the westward migration pattern." How does a map show migration?

Rhome also writes that "There is no record of a movement to take over Palestine until the middle of the 12th century when a Khazarian Jew in Kurdistan named Solomon ben Duji . . . failed to gain any significant following" among the Sephardic Jews.

According to *Webster's New 20th Century Dictionary* (1946), Sephardic is defined as "relating or pertaining to the Spanish Jews who were driven from Spain by the Inquisition." The Spanish Inquisition did not occur until the 16th century. How could there be any Sephardic Jews in Kurdistan in the 12th century?

Wilmot Robertson writes in *The Dispossessed Majority*, page 31, that "One of the hoariest racial old wives tales attributes the origin of the Ashkenasim to the conversion of the Turkish tribe of Khazars to Judaism in the 8th century." He writes that A.E. Mourant, who did genetic research on the blood samples of thousands of Jews, "found very little evidence of Khazar additions to the Jewish gene pool." So what's the truth?

JAMES BALLARD
Eatonton, Georgia

Here is just one major academic paper I've come across: Almut Nebel, Dvora Filon, Bernd Brinkmann, Partha P. Majumder, Marina Faerman and Ariella Oppenheim. "The Y Chromosome Pool of Jews as Part of the Genetic Landscape of the Middle East." *The American Journal of Human Genetics* 69:5 (November 2001): 1095-1112. Abstract: "A sample of 526 Y chromosomes representing six Middle Eastern populations (Ashkenazi, Sephardic and Kurdish Jews from Israel; Muslim Kurds; Muslim Arabs from Israel and the Palestinian Authority Area; and Bedouin from the Negev) was analyzed for 13 binary polymorphisms and six microsatellite loci. The investigation of the genetic relationship among three Jewish communities revealed that Kurdish and Sephardic Jews were indistinguishable from one another, whereas both differed slightly, yet significantly, from Ashkenazi Jews. The differences among Ashkenasim may be a result of low-level gene flow from European populations and/or genetic drift during isolation. Admixture between Kurdish Jews and their former Muslim host population in Kurdistan appeared to be negligible. In comparison with data available from other relevant populations in the region, Jews were found to be more closely related to groups in the north of the Fertile Crescent (Kurds, Turks and Armenians) than to their Arab neighbors." —MRJ

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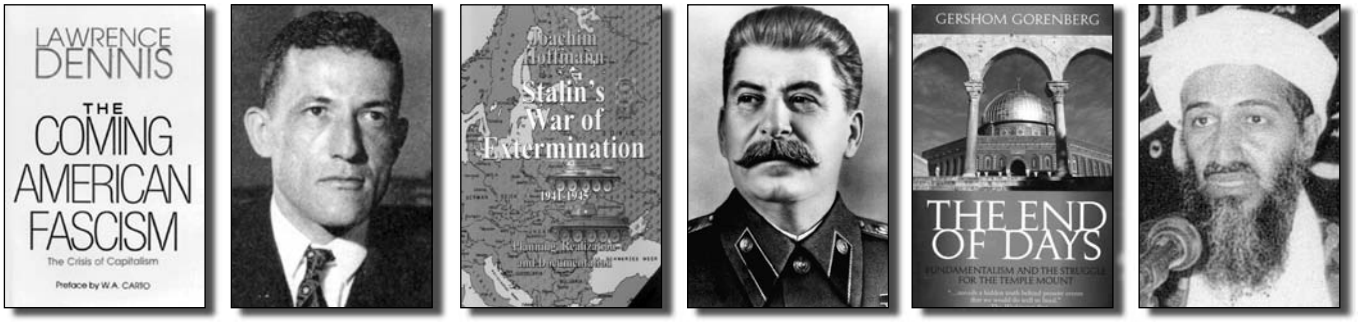

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